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Andrews University
Seventh-day Adventist Theological Seminary

GOTONG ROYONG: A STUDY OF AN INDONESIAN CONCEPT AND THE APPLICATION
OF ITS PRINCIPLES TO THE SEVENTH-DAY ADVENTIST CHURCH IN INDONESIA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Jan Manaek Hutaeruk
March 1975

Approval *Gordon Osterwal*

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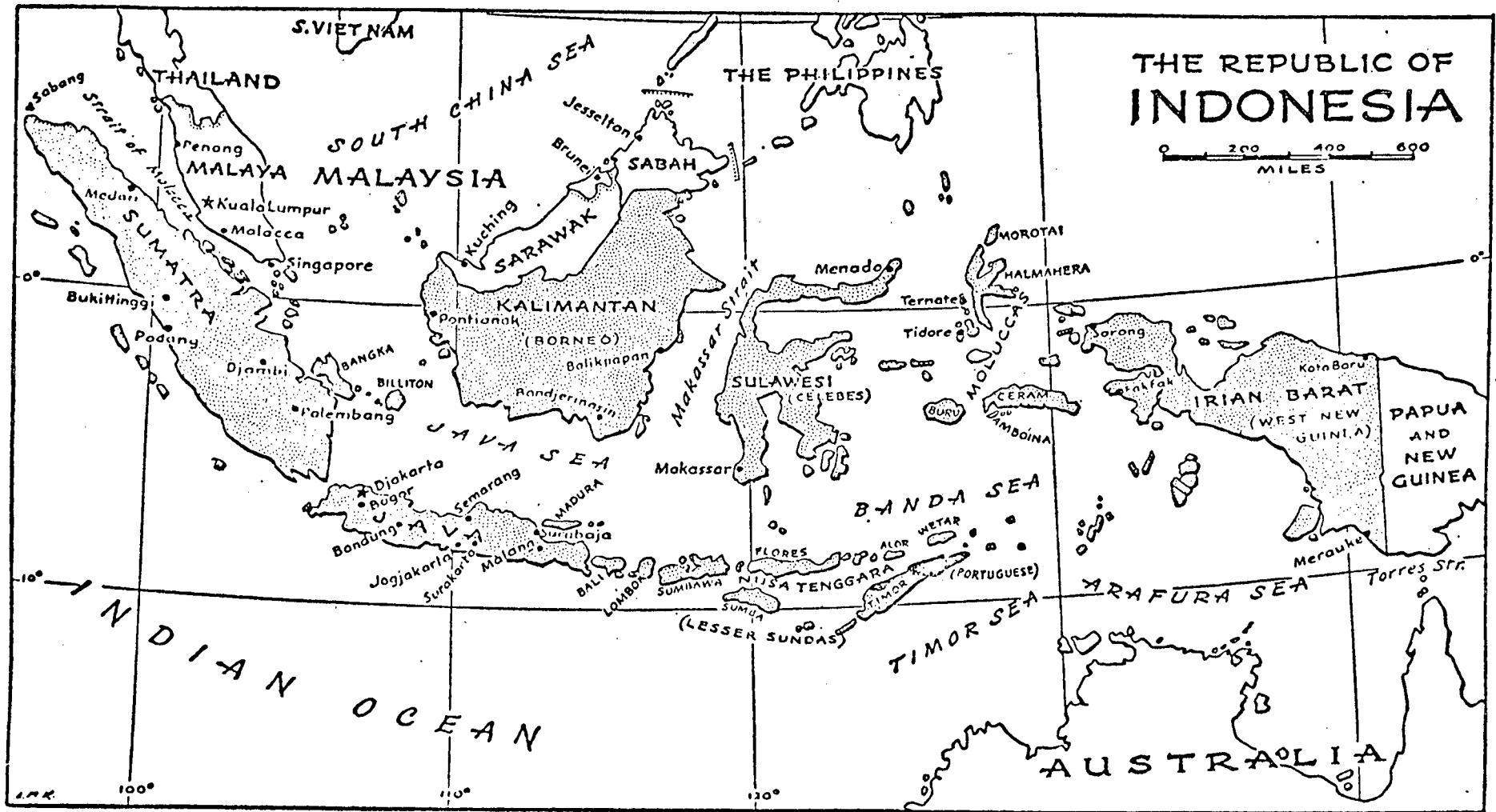
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FIG. 1. MAP OF INDONESIA



Source: Information Service, Indonesian Consultate, Penang, Malaysia.

INTRODUCTION

The author's interest in the understanding of the church and its ministry has awakened his mind to a further investigation of the nature of the church. He found that the church is people who are not separate individuals but people who are a group, a body. As a body, the church is people in relationship. Before the church can minister, the church must be a body and, to exist as a body, the church must be in good relationship. There are reasons and causes for a good relationship to exist. Familyhood and brotherhood are causes for a close and good relationship. A reason for familyhood is that there is one Father, and for brotherhood, is that those who are brothers belong to the same family. Familyhood and brotherhood are causes and reasons for a good relationship. A good relationship makes unity, harmony, cooperation, participation, identity, and other good qualities of a group life possible. These thoughts have directed his attention to a cultural group life which is commonly practised especially in the Indonesian rural communities called gotong royong.

The Task

The purpose of this study is to investigate the possible relevance of the concept of gotong royong to church growth with special applications of its principles to the Seventh-day Adventist church (SDA) in Indonesia.

Gotong Royong

In its essence, gotong royong is a system of mutual help. It is a group work formed in order to preserve good relationships among people who are neighbors or members of a community through mutual help. As such, it is known in the rural communities of Indonesia and practised by the various ethnic groups. It is broad in meaning. Gotong royong is, firstly, a system of mutual help in agricultural activities; secondly, a kind of obligation or compulsory service in the interest of the public or the community; and, thirdly, a community spirit which causes one to voluntarily accept a task in a group life for the good of one and all. Gotong royong group work can help meet the various needs of people in villages, local groups, and on the national level. Gotong royong, therefore, has become local and national, rural and urban or modern. In its broad sense, the author welcomes gotong royong because of its values and qualities and its richness for application to the work of the SDA church which might bring a faster growth for the SDA church in Indonesia.

Procedure

The study is divided into two parts. The first part deals with the background, the definitions, the various activities, and the achievements of gotong royong for both agricultural and political purposes. The various definitions and practices of gotong royong are dealt with in Chapter II. In Chapter III successful applications of gotong royong are discussed under several headings. These include agricultural activities, various local instances, the political

achievements in attaining Independence and nationhood. The relevance of the gotong royong qualities (which have brought the above successes) to the SDA church is explored in Part Two. Part Two, therefore, deals with the application of gotong royong. Chapter I serves as background for both Part One and Part Two.

As background for the SDA church in Part Two, Chapter IV deals with Christian churches in Indonesia. Some similarities between gotong royong principles are the New Testament (NT) and the writing of Mrs. Ellen G. White [known as the Spirit of Prophecy (SOP)] are dealt with in Chapter V. These similarities encourage the author's application of gotong royong principles to the SDA church in the Island Republic. Chapter VI wholly deals with the application. The final chapter deals with the summary and conclusion of the study.

Indonesian words or clauses used in the study are immediately given explanation or meaning in brackets. If such foreign words are repeated, explanations or meanings are usually repeated unless they are already familiar through many repetitions. Since not too many foreign words are used, a glossary is not provided. Unless otherwise specified, Bible texts are taken from the Revised Standard Version (RSV). With the unification of the Malay (the official language used in Malaysia) and the Bahasa Indonesia (the Indonesian unitary language), a new spelling has come into existence. The author adopts the new spelling for words, titles of books, and names of cities and towns and places, but he does not change the names of people. In the new spelling tj=c, sj=sh, dj=j, j=y.

Materials used for this study are books, journals, and periodicals (both in English and Indonesian), correspondence, discussions, interviews, observations, and other materials obtained from Indonesia. Some of the materials obtained are placed in the Appendix section. This study is a group work. A few persons have supplied some written materials. A few have made their contributions through interviews, discussions, and contacts. Others advised, guided, and encouraged. Some others provided support with means and various other helps. The success of this study is the result of cooperation, a gotong royong group work.

This study does not provide elaborate details of the application of the principles of gotong royong to the SDA church. In other words, the author does not deal here with techniques and methods of application.

The following chapter deals with the background of the study.

PART I .

GOTONG ROYONG AND THE INDONESIAN NATIONHOOD

CHAPTER I

BACKGROUND

Indonesia¹ is an archipelago with a population of 124,000,000 people.² Its population is the largest in the world after China, India, Russia, and America. These people belong to various kinds of religions. Of these 124,000,000 people, 85 per cent are Moslems, 5 per cent are Protestants, 1.2 per cent are Catholics, 2 per cent are Hindu-Bali, 0.9 per cent are Buddhists, 1.9 per cent are animists, and 4 per cent are of other religions.³

¹The word "Indonesia" comes from two words: "Indus" which stands for "India" and "nesos" which is a Greek word for "islands." Thus, "Indonesia" means a group of islands spread in the Indian Ocean. "Indusnesos" eventually became "Indonesia." The term was first introduced in 1884 by a German ethnologist who resided in Holland. His name was Adolf Bastiaans. His special study was the group of islands of the Netherlands East Indies which is now called Indonesia. The first time "Indonesia" was used was during the National Movement in 1928 to refer to the archipelago and in 1938 the people of the archipelago were called "Indonesians" and their unifying language was called "Bahasa Indonesia" (Indonesian language). Reference on this is found in Ethnologie. A compilation of lectures delivered by Dr. Prijihutomo of Gajah Mada in 1952-3, edited by Soekamto and stenciled by the Jajasan B. P. Gajah Mada, Jogjakarta, 1954; cf. Sukarno: An Autobiography as told to Cindy Adams (New York: The Bobbs-Merrill Company, Inc., 1965), p. 6.

²The New Encyclopaedia Britannica, 15th ed. (1974), s.v. "Indonesia" in the Micropaedia, Ready Reference and Index. The figure given was rounded off the census taken in 1972.

³Won Jong Ji and Arne Sovik, "Introduction to Indonesia," Lutheran World 19 (1972): 157-63.

Indonesia has less than 10,000,000 Christians. Of these less than 50,000 are Seventh-day Adventists (SDA). These SDA believers were won from among the various Christian denominations and, practically, none was won from among the non-Christian Indonesians (perhaps a little over five hundred were baptized from among the non-Christians). In other words, the Moslems, the Hindus, the Buddhists, and the Animists have hardly been evangelized by the SDA church.

The Indonesians are about 80 per cent agrarians. They live in rural areas. These people require a people-to-people contact. They would be more effectively evangelized if they are met in their various localities, ethnic groups, languages and customs, and in their own cultures.¹

Cultural Background of Indonesia

The Indonesian society is a breed of cultures. Prior to the coming of Western spice-traders to Indonesia, the Indonesians were already engaged in trade with the outside world. They had crossed the high seas to trade with India, China, and other Southeast Asian countries. The latter did the same with the Indonesian traders. This commercial exchange had also resulted in an exchange of culture.

To gain a greater understanding of Indonesian life and culture, and its effect on church growth and evangelism, it will be necessary

¹"Culture" here refers to the total way of life of each ethnic group as related to its customs and mores.

to trace the development of Indonesian culture and the history of the Indonesian people. The Indonesian ancestors came to Indonesia at different times from different countries of origin to different localities in Indonesia in several waves of emigration. The first wave of emigration started about 2,000 B.C.¹

Religious Background

The early Indonesians were "animistic." They believed that all living beings, and even inanimate objects had "souls," a substance or a power that was feared and worshipped. This belief in souls or spirits is called Animism. Animism is related to belief in mana, magic, and ancestral worship. Until this day customs and mores of the Indonesians or the various ethnic groups are a reflection of Animism. Even the world

¹Sanusi Pane, Sejarah Indonesia, 2 vols. (Jakarta: P. N. Balai Pustaka, 1965), 1:12. There are strong indications that the first settlers in Indonesia were the stone-age Negritos. The next group of settlers came from Southern Asia. These Proto-Malays and the Deutero-Malays who first settled in the Malay Peninsula were the mainstream of the settlers in Indonesia.

Ethnologists, according to Dr. Soetiknjo, have divided the various waves of immigration of peoples to Indonesia as follows: the Negritos, the Weddoids, and the Malays. Iman Soetiknjo, Pengantar Ethnologie Indonesia, 2 vols. (Jogjakarta: Jajasan B. P. Gajah Mada, 1954), 1:6-8. The Negritos who are black, have curly hair, and of small stature, are still found in a number of isolated areas of Irian Barat (West New Guinea), mostly in its mountainous regions. Others still live outside Indonesia such as in Malaysia. The Weddoids, a subtype of the Caucasian race, have wavy hair. Some types of these people are the Kubu in South Sumatra, and the Toala, the Tomuna, and the Tokea on the northwest of Celebes. The Malays have been subdivided into the Proto-Malays and the Deutero-Malays. The Bataks of North Sumatra, the Dayak of West Kalimantan (Borneo), and the Torajas of Celebes are among the Proto-Malays. The Javanese, the Balinese, the Buginese, the Makassarese, the Minangkabau, and the Ternatenese, are among the Deutero-Malays. The Indonesians, therefore, are basically of the Malay stock and their languages belong to the Malayo-Polynesian group. The New Encyclopaedia Britannica, Vol. 9, s.v. "Indonesia," p. 466.

religions that later permeated Indonesia absorbed many of the original animistic concepts such as Hinduism,¹ Buddhism,² Islam,³ and Christianity.⁴

¹Ailsa Zainuddin, A Short History of Indonesia (North Melbourne, Victoria: Cassell Australia Ltd., 1968), pp. 35-36. Hinduism is a polytheistic world religion. Its three important deities are Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. It holds the sacredness of all life which is a part of the universal source of life "World Stuff" whether in human being or lower animals. Hinduism follows caste system of Brahmans, Kshatriyas, Vaisyas, and Sudras. Parya, being the lowest belongs to none of the four categories mentioned. Hinduism was originated in India long before the Christian era. All the state of illusion which is the present life must be abandoned before one can come to the state of blessedness or moksha, that is, after being freed from the body. Alastair M. Taylor, T. W. Wallbank, Civilization Past and Present, Vol. 1 (New York: Scott, Foresman and Company, 1949), see "Hinduism," "Buddhism," and "Islam" in the index.

²Buddhism, also originated in India, began with Buddha Gautama Shidarta who lived during the fifth century B.C. ago. Being a king's son, he lived in pleasure in his palace but soon left it all and went to a secluded place to meditate where he was enlightened. He began to gather disciples and taught them. His Four Noble Truths are: the presence, cause, removal of Sorrow and the path leading to its removal. And the path of its removal consists of Right understanding, resolve, speech, action, living, effort, mindfulness, and meditation. Although Buddhism was born in India, this religion has become the major religion of many Southeast Asian countries. Ibid.

³"Islam" (submission to God) is the name of another world religion which was ascribed to Mohammad as its founder. Mohammad is claimed by the followers of his religion as the last prophet. He was born about 570 A.D. After the death of his parents he was adopted by his uncle. He became a merchant in his twenties for a wealthy widow, Khadijah, who became his wife. As it was his habit to go to a cave for meditation, he once heard a voice which came from the angel Gabriel and a revelation was given him. He adopted Islam and his first convert was his wife. Soon more Arabs became Moslems. His faith consists of several beliefs: belief in one God, Allah, in angels, in the Koran (which was revealed to him and has become the Moslems' sacred book), in the prophets of Allah (many of them are in the Bible), in judgment, paradise and hell, and in the divine decrees. The Moslems' creed is "There is no God but Allah, and Mohammad is His Prophet," which is the first of five duties which every good Moslem must obey, the second is prayer, the third is almsgiving, the fourth is fasting during the days of the month of Ramadan, and pilgrimage to Mecca at least once in a lifetime if at all possible. Ibid.

⁴Protestant Christianity which was brought to Indonesia in its pioneering stage was the pietism of European Christians as practiced

Hinduism and Buddhism must have come to Indonesia somewhere about the latter part of the early Christian era. If Hinduism came to Indonesia in the fifth or the sixth century, Buddhism must have come somewhat later.¹

As to how and when the spread of Hinduism and Buddhism in Indonesia occurred is not known. Historians have presented several

in Germany, the Mennonite faith, the Reformed Church of Calvinism, Methodism, etc., grouped together in their zeal for missions of the International Missionary Society.

¹It is not known exactly when India, for the first time, made a contact with Nusantara (Indonesia). As early as the first century A.D., terms such as "chryse" (gold country), or "Chersonesos" (gold islands) in Greek sources; "Yawadwipa" (island of Java), in Sanskrit; the kingdom of Nusantara during which time writings on stones revealed that King Mulawarman had donated one thousand twenty heads of cattle and portions of land to the Brahmans who taught Hindu religion in his kingdom and such type of writings were in use in India around 400 A.D. called Pallawa. Sanusi Paine, Sejarah Indonesia, Vol. 1, pp. 26. 27. When a Buddhist pilgrim, Fah-hian, sailed back to China from his visit to India, his boat was overtaken by a storm. He landed in a place called "Yepoti." Whether "Yepoti" refers to Sumatra, Borneo, or Java is not known. But his writings referred to "Yepoti" using a variation of "chopo" (Java?) where he found "many pagans and Brahmana" (Brahmana refers to Hindu of the highest caste). (Ibid., pp. 28, 29). Another source says that a prince from Kashmir, Gunawarman, who became a monk, visited "Chopo" and spread Hinayana Buddhism there around 424 A.D. (Ibid.). When Indonesian princes heard the stories of the splendor of the Indian courts and concept of royalty, literature, and religion, they invited the Brahmans to teach them. (Zainuddin, p. 36). But the word "teach" might not be the right one to use here since their contact was not a matter of one was a giver and the other was a receiver but that there was an interaction and even an exchange between them. This is supported by the fact that Hinduism in India is not the same as Hinduism in Java and Bali. When the petty Javanese princes extended their invitation to the Brahmans was not known. It is reasonable to suggest that it must have taken place during the early Christian era as supported by evidences stated above. Hinduism must have preceded Buddhism as supported by Fah-hian's account when he said "pagans and Brahmana" were many but Buddhists were very few. The date for the coming of Hinduism and its culture to Indonesia was closely associated with Buddhism as mentioned by I-tsing in Sanusi Pane, Sejarah Indonesia, Vol. 1, pp. 31-35.

theories such as through commercial contact, immigration, conquest, and invitation. Perhaps each theory has a part to play although the last is most acceptable because it stresses the role played by both the Hindus and the Indonesians.

There is more difference between Hinduism and Buddhism than between the followers of the former and the latter in Indonesia. Both religions, from the standpoint of the Indonesian cultural background, may be treated as one. The remains of the Hindu civilization are found today in Central Java.¹

While Hinduism was at its height in East Java, Islam was introduced to Indonesia. Marco Polo already witnessed in the thirteenth century that Perlak on the northern tip of Sumatra had been converted to Islam when he called at the northeastern coast of Sumatra during his world navigation.² Indian traders who were converted into Islam by some Persian merchants brought Islam to Indonesia. Islam entered the Indonesian archipelago via North

¹The most famous of the Hindu monuments is the ninth-century built Borobudur stupa near the city of Jogjakarta. While on this rectangular based Borobudur there are, on its dome, nearly four hundred images of Buddha, and the image of Shiva pictured in a horse-drawn chariot and Shiva's wife Durga and their offspring Ganesh; there are also Hindu faces with beards, a lion guarding the temple, and a scene of hunting. To these mixtures there are also: "a god with wings and the spurs of a cock; a dog in the dress of a man; an elephant with four pairs of tusks; a bear with horns; a smiling warrior holding a kris" perhaps portraying the Indonesian animistic background. Louis Fischer calls the Borobudur "a unique manifestation of religious-artistic polygamy." Louis Fischer, The Story of Indonesia (New York: Harper & Brothers, Publishers, 1959), p. 14.

²Zainuddin, p. 60.

Sumatra. The Indian traders (from Gujarat) spread Islam as they pursued the spice trade. Islam was spread also to the Moluccas and on to the Philippines.¹

Before the Portuguese captured Malacca² in the early sixteenth century it had become the center of trade and Islam. The Indonesian traders, as they came to Malacca, were introduced into the new religion. Jakarta in West Java became the center of commerce and Islam was spread there. Thus Islam followed the business routes. But rulers began to adopt Islam and mass conversion began which eventually made Islam the major religion in Indonesia.

Christianity first came to Indonesia in the form of Roman Catholicism. It entered Indonesia from the eastern part, through the work of Portuguese priests, in the beginning of the sixteenth century. Being so close to the Philippine Islands, the eastern part of Indonesia was evangelized and re-enforced by the Franciscan Order from the Philippines toward the latter part of the sixteenth century.³

It was in the beginning of the seventeenth century that Protestant Christianity was introduced to Indonesia by the East

¹Ibid., p. 64.

²Malacca is not now a part of Indonesia, but it was a part of the former Malay Kingdom and of Seriwijaya. Islam spread from North Sumatra (Aceh) into Malacca, then to the Moluccas (Spice Islands). The Gujarats and Moslem traders played a trade strategy against the Portuguese traders and the former established their trade center in Malacca and, at the same time, made it as the first Islam state. Ref. Zainuddin, pp. 60-64.

³Rauws, et al., pp. 30-31.

India Company.¹ The spices of the Moluccas attracted the Europeans including the Dutch and the Portuguese to Indonesia. While Roman Catholicism began its work earlier in Indonesia by the Portuguese, Protestant Christianity which was brought by the Dutch grew faster. Today there are more than three times as many Protestants ~~as~~ Roman Catholics in Indonesia. There are reasons for this. The reasons are: Firstly, Pietism and the influence of the Missionary Movement in Europe revived a missionary interest in Holland and was reflected in the Dutch government policy in Indonesia. Secondly, the Dutch government supervised and supported Christian missions. Thirdly, it was proposed by a Rotterdam church pastor, Petrus Hofstede, that the whole territory of Indonesia be organized into divisions and subdivisions or fields where clergymen and teachers should reside and work and form a community of Christians in every place under the direction of a native worker. Fourthly, the Netherlands Missionary Society solicited funds for missions in Indonesia. Fifthly, the Dutch government invited the Rhenish Mission to begin work in Borneo, North Sumatra, and islands off the western coast of Sumatra. But one main reason is that when the East India Company went bankrupt, and when the number of Dutch missionaries was greatly reduced, the

¹The East India Company (Vereenigde Oost-Indische Compagnie--shortened as V.O.C.) was formed by the Dutch traders to strengthen their force against their European competitors, particularly the British, the Spaniards, and the Portuguese and they became the sole power in monopolizing the spice trade of the Moluccas. As they expanded their commercial interest they became conquerors and gradually subdued the Indonesian archipelago. But due to corruption and other reasons, the Company went bankrupt in 1800 and the Dutch government took over the administration of the Indies. See Pane, Vol. 1, pp. 265-73.

few remaining Dutch clergymen engaged native preachers and laymen to do the work of the church and saved the mission of the church from failure. This was absent from the Roman Catholic missions.¹

Protestant Christianity was also started from the eastern part of Indonesia. It started in the Moluccas,² in Minahassa, in Kalimantan (Indonesian section of Borneo), and Java before it began in the Batakland of North Sumatra. But the Batakland has the largest number of Protestant Christians in Indonesia.³ This Christianization progress in the Batakland has something to do with the Mission strategy of Dr. Ludwig Ingwer Nommensen (1834-1918), 'apostle of the Bataks', and cultural factor.⁴

Hindu-Buddhism has not penetrated Indonesia except some sections of Java, Bali, and Lombok; Islam, although it claims about 80 per cent of the Indonesian people, has not succeeded in Islamising the majority of the Batkas, the people of Minahassa, and the Ambonese; Christianity has not touched very much the various ethnic groups and territories of Indonesia. Christians have occupied only

¹Rauws, et al., pp. 37-55 passim.

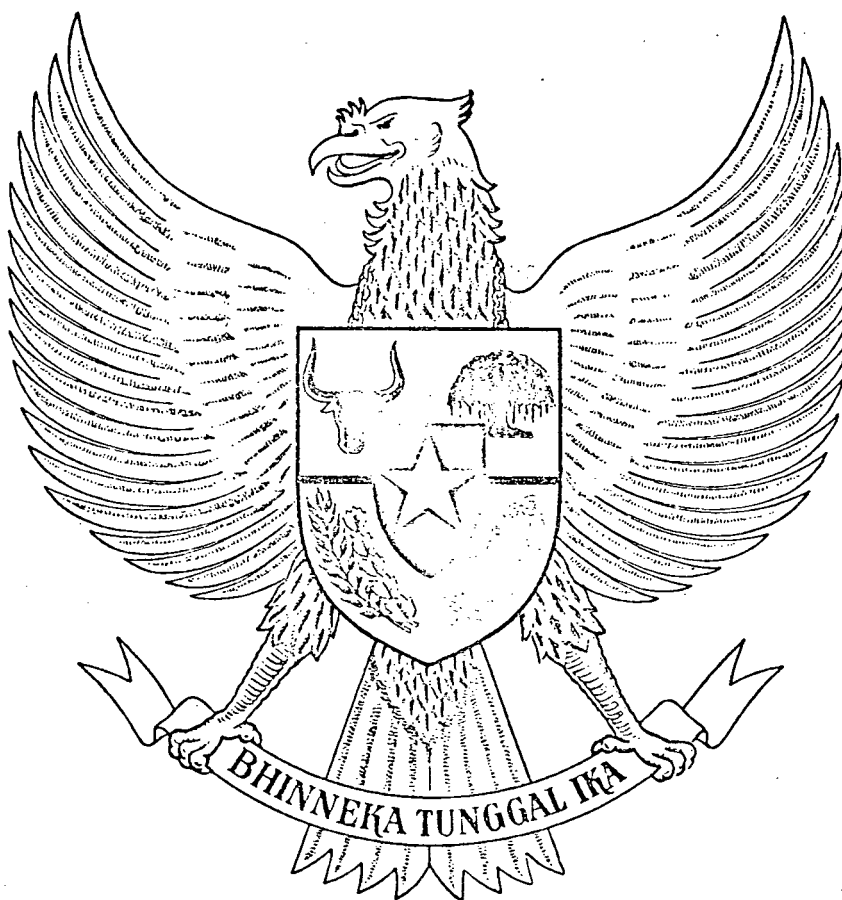
²The Moluccas is the fourth geographical division of the Indonesian archipelago located between the Celebes and Irian Barat (West New Guinea). This island group is known as "Spice Islands" famous for its nutmegs, cloves, ginger, etc., which attracted Christopher Columbus. Had he not lost his way he would not have discovered America.

³Frank L. Cooley, Indonesia: Church and Society (New York: Friendship Press, 1968), p. 67.

⁴Stephen Neill, et al., eds., Concise Dictionary of the Christian World Mission (New York: Abingdon Press, 1971), pp. 448-49.

FIG. 2. INDONESIA'S COAT OF ARMS

Lentjana Républik Indonésia
„Garuda Pantja-Sila”



Note: Bhinneka Tunggal Ika means "they are many and diverse yet remain one."

a few spots in the whole archipelago, mainly Tapanuli, Minahassa, and Amboina. SDA Christians are found mainly in places where other Christians reside. Their converts are Christians of other churches, and mainly Chinese. For example, in 1962, only 844 Moslems were baptized.¹ If this figure is doubled by the time the SDA work has been almost three-quarters of a century old, it still would not be a great success. How many Buddhists, Hindus, followers of other religions are won into the SDA faith? How and when will the Indonesian archipelago be penetrated with the Advent message?

After working for half a century, the SDA membership had just passed the 10,000 mark. During the 1960s membership had been doubled when it reached a total membership of 23,124.² When it comes to the 1970s SDA membership has again almost doubled.³ But what does this figure mean compared to the 124,000,000 population of Indonesia?

Unity in Diversity

In the island Republic, lands divide, waters unite; ethnic groups divide, nationalism unites; languages divide, Bahasa Indonesia (the unitary language) unites; religions divide, Panca Sila⁴ unites.

¹Neufeld, et al., eds., p. 582.

²Ibid.

³Seventh-day Adventist Yearbook 1973-1974, see Far Eastern Division on "West Indonesia Union" and "East Indonesia Union."

⁴Panca Sila is the five-fold principle on which the Indonesian republic was based. It consists of Nationalism, Internationalism, Democracy, Social Justice, and Freedom of Religion (Belief in God).

Geographically, Indonesia is a most divided country. It consists of over 10,000 islands most of which are uninhabited and more than half are unnamed.¹ It lies between two oceans: the Indian and Pacific Oceans. It passes through the Equator and lies between the latitude of 6° to the North and 10° to the South. It spans 5,000 kilometers from east to west and 1,500 kilometers from north to south.² Its islands range from the largest in the world to numerous small ones, but they are one--one country.

The inhabited islands of the former Netherlands East Indies are divided into four divisions: the Greater Sunda Islands, the Lesser Sunda Islands, the Moluccas, and the western part of New Guinea. The Greater Sunda Islands consist of Sumatra, Java, Kalimantan³ (Borneo), and Celebes. The Lesser Sunda Islands consist of Bali and small chain islands that run eastward including the western part of Timor. The Moluccas consist of small island groups some of which are Amboina, Buru, Ceram, and other small islands which lie between Sulawesi and Irian Jaya. The fourth division is Irian Jaya. Although these island groups are so divided, they all belong to one nation. "One people, One nation, and One language" was fulfilled when independence was proclaimed.

¹The New Encyclopaedia Britannica, Vol. 9, s.v. "Indonesia," p. 457.

²Sukarno: An Autobiography as Told to Cindy Adams, p. 6.

³The New Encyclopaedia Britannica, Vol. 9, s.v. "Indonesia," p. 466.

Population-wise and language-wise the Indonesians consist of over 300 ethnic groups speaking some 250 distinct languages.¹ But they are one people: Indonesians; and they speak one language: Bahasa Indonesia. In this respect, according to the first Indonesian President: Sukarno, neither China nor India has yet attained a state of unitary language.²

Economy-wise, Sumatra which has about 20,000,000 people is the richest island in the Republic. Java which is only 11 per cent of the total land area has about 70 per cent of the Indonesia's total population.³ But Sumatra's wealth belongs to the Indonesian nation, even though one cannot deny certain tensions thereby arise.

Religious Mixture and Tolerance

There are many religions in Indonesia. Both Western and Eastern religions have a fertile ground for growth in the archipelago. Since Hindu-Buddhism, Islam, and Christianity came to Indonesia, tolerance has overruled in its pluralistic society.⁴ Nationalism has become a common denominator to the religious diversities in the Republic. Since the people have adopted and assimilated these

¹Ibid., p. 467.

²Sukarno: An Autobiography as told to Cindy Adams, p. 309.

³The New Encyclopaedia Britannica, Vol. 9, s.v. "Indonesia," p. 467.

⁴Because of the mixture of culture and religions in Indonesia, the local and the imported culture and religions, especially the latter, have become different or somewhat modified. The Animism of Indonesia has some elements in the various imported religion. This is the cause of the difference of Hinduism in India and Bali.

religions, the religions have become their own. Because of tolerance in the Indonesian pluralistic society, Indonesian Hinduism will not be the same as Indian Hinduism. Islam, especially in Java and Bali (which have a Hindu-Buddhism background) is not expected to be the same as it is in Arabia. So it is with Christianity. The Batak Christians of North Sumatra are different from the Lutherans of West Germany. These religions have become Indonesianized.

Besides Nationalism, Internationalism, Social Justice, Representative Government, Panca Sila is based on a Belief in God. This Belief in God has been adopted by the Indonesian people who belong to different religions. They live in tolerance and without a sense of religious superiority.

Because of Panca Sila there is no State religion in Indonesia. Islam which is the religion of the majority is not a State religion. Indonesia is a secular State although its people are religious. There is freedom to profess and to propagate one's belief. This is an opportunity for the SDA church to profess its belief and propagate the Advent message. In the presentation of the Advent message, however, it should be done according to the Indonesian understanding, belief, and approach.

Eastern and Western Cultures

East and West¹ met in Indonesia when the sea route to the "Spice Islands" of the Moluccas was discovered. European traders

¹"East and West" here does not mean that the cultures in Asian countries are uniform as represented in the term "East," nor this is the case in all Western countries. It is possible that

thronged to the Indonesian shores in the sixteenth century in the interest of spice trade.

Long before this, the Hindu literature Ramayana made mention of "The land of Suarna Dwipa which has seven large kingdoms." Suarna Dwipa means the Golden Islands which are the islands of Indonesia. "Kingdoms" were mentioned. This took place long before the Christian era.¹ In Pliny's Natural History, it is suggested that the Indonesian outriggers had crossed the Indian Ocean in trading with the east coast of Africa in the first century of Christian era.² It is certain that there was a busy traffic between Madagascar and Sumatra, as ethnic groups, culture traits, and language similarity indicate.³ Of the "seven large kingdoms" referred to in Ramayana, the kingdoms of Seriwijaya and Majapahit stood out and are to be dealt with here. The kingdom of Seriwijaya existed from the fourth century through the fourteenth century lasting for about one thousand years.⁴ The

in some cases some aspect of an Asian country might be closer to that of a Western country than to that of its Asian neighbor. Since Indonesia has been influenced by the Dutch and other European or Western countries the term "East and West" refers to that influence.

¹Sukarno: An Autobiography as Told to Cindy Adams, p. 32.

²The New Encyclopaedia Britannica, Vol. 9, s.v. "Indonesia," p. 477.

³Ministry of Information of the Republic of Indonesia. Sistema-Filsafah Panca Sila, 2d ed. A printed lecture of Dr. Mohammad Yamin on June 5, 1958 to commemorate the birth of Panca Sila (June 1, 1945) which he delivered in the National Palace in Jakarta.

⁴Our sources of information about the kingdom of Seriwijaya a Chinese writer, I-tsing, wrote (after his return to China in 695) in his book about kingdoms in Indonesia such as Malayu, Poloushi, Mohosin, Holing, Seriwijaya, and others (Pane, Vol. 1, p. 32). Writings on stones found in Palembang in 683, 684 respectively mentioned that the kingdom of Seriwijaya was in existence and that it had an army to guard its king (Ibid., p. 33); and the king of Seriwijaya was a Mahayana

Kingdom of Majapahit was established in 1293 by Raden Wijaya.¹ During his reign an army consisting of 20,000 soldiers was dispatched by Emperor Kublai Khan of China to make Raden Wijaya a vassal of the Emperor. Jayakatwang, a high officer of Raden Wijaya, resisted and with 100,000 soldiers he defeated the Emperor's army.² The Kingdom of Majapahit reached its height during the reign of Hayam Wuruk through his famous statesman, Gajah Mada. Java was the seat of the kingdom. Its territory includes most of the present territory of Indonesia, Malaya, North Borneo, and perhaps other territories in Southeast Asia.³ The kingdom of Majapahit declined and eventually ended for these reasons: civil war, lack of stable centralized government, decline in foreign and inland trade, and the spread of Islam.⁴ It started near the end of the thirteenth century and ended during the sixteenth century.⁵

Buddhist. A stone which is kept in Leiden (Holland) has writing on it in Sanskrit and Tamil saying that the king of Seriwijaya was from the dynasty of Shailendra (Ibid., pp. 34, 35). An Indonesian historian says that Shailendra defeated Central Java. The kingdom of Seriwijaya included North Sumatra, Kra, West Java, and Ceylon (Ibid., pp. 36, 37). While I-tsing mentioned the various kingdoms in his book it is not clear as to which kingdoms he referred but the mention of Seriwijaya as supported by other evidences was certain. Mohammad Yamin, Sistema-Filsafah Panca Sila (Jakarta: Kementerian Penerangan, 1958), p. 25.

¹Pane, Vol. I, pp. 89-91.

²Ibid.

³George McT. Kahin, Nationalism and Revolution in Indonesia (Ithaca, New York: Cornell University Press, 1966), p. 38n.

⁴Pane, Vol. 1, p. 103.

⁵Ibid.

Through some measure of unification achieved during the kingdoms of Seriwijaya and Majapahit, culture enrichment has been brought to Indonesia because of its trade exchange and communication outside and inside the country. Further culture enrichment has been made through contact between the Indonesians and the Western people since the spice trade began. This fusion of cultures has enriched the Indonesian way of life. Agrarian techniques, arts, music, literature, dances, wayang show (a shadow play), and aristocracy were brought by the Hindus; art of social life, trade, language enrichment, and Islam religion were brought by the Gujarats and Arab traders; money economy, labor employment, Pax Neerlandica (imposed peace), Latin script, and Christianity were brought by the Dutch and other European people. Thus the Indonesian culture is a mixture of Eastern and Western cultures.

Dutch Ethical Policy¹

There had been rebellions from the seventeenth through the twentieth centuries by the various patriots such as Pangeran Diponegoro in Java, Hasanuddin in Celebes, Teuku Umar in North Sumatra, Imam Bonjol in South Sumatra, Si Singa Mangaraja in

¹"Ethical Policy" was a Dutch policy in the former Netherlands East Indies proposed by C. T. van Deventer as a kind of compensation for the Cultural System which was imposed by the Dutch on the Indonesians (Cultural System is a kind of forced labor to plant cash crops and the portion of land for the cash crops must be prepared by the natives and small payment will be made to the people for complying to that kind of labor). In the Ethical Policy the Dutch government was willing to spend a large sum of money to develop the Indies in health, economy, and education.

Tapanuli, and others in various localities in Indonesia during the Dutch occupation. These were expressions of dissatisfaction.

Based on humanitarian grounds and as a kind of compensation for the Cultural System¹ (Cultuurstelsel) which was imposed on the Indonesians, the Dutch government was willing to spend a large sum of money to develop the Netherlands East Indies as proposed by C. T. van Deventer. Deventer's proposal was implemented by the East India government at the turn of the twentieth century known as the "Ethical Policy."

The Ethical Policy includes the development of rural areas such as building roads, irrigation system, health, agricultural improvements, and others. But among these economic development and education stand out.

The East meets West in education. When the Dutch government consulted Christiaan Snouck Hurgronje, a famous Islamicist at the University of Leiden, on how to hold the loyalty of the Indonesians to the Dutch, he said that it must be through Western education.² He was right. Prior to this the Indonesians were given a native education using the native languages. But with Hurgronje's advice, Dutch education was given to the Indonesians. The Indonesians welcomed such moves for they were hungry for education. A few Dutch primary and secondary schools were opened for a limited number

¹For "Cultural System" see the portion in brackets in footnote 1, p. 22.

²Zainuddin, p. 146.

of Indonesians. The Bandung Institute of Technology was established in 1919; law school in 1924; and medical college in 1926.¹

With this Western education, the students became Western-oriented. These few Indonesian elites who had the Dutch secondary and college education were no longer in tune with the Adat law (customary law). But dissatisfactions arose when only a few (mostly children of the aristocrats) Indonesians were admitted to the Dutch schools and when they got through, jobs which were related to their standard of education were not available to them. This kind of dissatisfaction has led to national movements. Had Snouck Hurgronje's advice been fully implemented, such kind of dissatisfaction as mentioned might not have arisen.

As stated above, economic development was a part of the Ethical Policy. Since over 80 per cent of the Indonesians engaged in rural industries, improvements needed were in the form of irrigation systems, chemical fertilizers, building roads, and other similar things. For economic improvement, the Dutch tried to balance the planting of food crops with money crops. The Dutch India government established a chain of pawnshops to provide the people with credits, but these were not very effective. Food crops became scarce. Financially the people were in poor shape.

Dutch economist J. H. Boeke, after studying the rural and urban societies in Indonesia, said that a "dual economy" should be applied to the country. The rural and urban societies must have a separate

¹Fischer, p. 53.

economic system. The former couldn't be developed into the latter. He said economic development arises from an economic need which is felt individually. The "sharing of poverty" by one with another in the rural area will hamper economic development, he said. This is different from the economic development of the urban society with its export-import houses, banks, and the large-scale commercial apparatus, Boeke said.¹ He might be right to an extent because of the mentality and value system of the rural people. His theory of economy was too advanced and perhaps too impatient. It could lead to social stratification and division. This is not the Indonesian way. The Indonesian economic development should strengthen the unity of the people.

The People's Council

Snouck Hurgronje's intention in his advice to give the Indonesians Western education was that they might have a part in governing their country. This was a part of the programs of the Ethical Policy. The Dutch government gave some share in the governmental responsibilities of the Indies to some Indonesians. This kind of participation was done through a council formed in 1918 called the People's Council (Volksraad).²

This People's Council could have been an effective council for participation and cooperation in which both East and West could work

¹J. D. Legge, Indonesia (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), pp. 95-102.

²Zainuddin, pp. 144-45; Dahm, p. 70.

together. Tjokroaminoto welcomed the People's Council for what he thought it was. While the People's Council was given power to criticize the government, to express the feelings and wishes of the Indonesian people, and to be consulted on budget and programs of the government, it had no legislative power. Some parties of the National Movement joined the People's Council. Sharikat Islam (Moslem Association) of Tjokroaminoto joined the Council but withdrew two years later. Half of the members of the People's Council were Indonesians (30 Indonesians, 25 Dutch, and 5 other Asians, all together 60 members) but some leaders of the National Movement did not join it.¹ The meeting of minds between East and West did not work well in the People's Council. It therefore became a means of either pledging cooperation or non-cooperation on the part of the Indonesian leaders.

East and West on Indonesia's Unification

Whether intended or not, it was the Dutch who helped Indonesia in its unification and nationhood. In its glorious past, Indonesia had kingdoms such as those of Malay, Mataram, Seriwijaya, and Majapahit. There were also petty kingdoms, tribal and localized independence, but there was no unification--there was no nationhood. In fact there were wars between tribe and tribe and between clan and clan, and between kingdom and kingdom. The Kingdom of Majapahit, for example, could go beyond Indonesia's boundary, could

¹Bernhard Dahm, History of Indonesia in the Twentieth Century, trans. P. S. Palla (London: Pall Mall Press, 1971), p. 70.

annex some countries of Southeast Asia, and could extend as far as Madagascar, but there was no unification of Indonesia and there was no nationhood.

The Dutch took three centuries to unify the whole of the tribes, ethnic groups, and territories of Indonesia. They determined its boundary. They had a centralized government to unify the various people. The Dutch cultivated and used the Malay language themselves. The in-depth study of anthropology and ethnology by Dutch scholars helped the Indonesians to know their past history and origin. The Dutch established the Pax Neerlandica to impose peace among clans and tribes.¹ They used a unified system of education and a unified system of weights and measures; they had a unified monetary system; and they taught the Indonesians of the various ethnic groups the Malay language which is now known as the Bahasa Indonesia.²

There is a quality of "Dutchness" in Indonesia today. The Bahasa Indonesia has Dutch terms in it. The governmental organization and administration follow the Dutch system, especially in the rural areas of Indonesia. It was told that if one is to read law in any of the Indonesian universities, he has to know the Dutch language. With what the Dutch have done, the Indonesians have received much contribution from the West toward achieving nationhood and unification.

¹Zainuddin, p. 166.

²Dahm, p. 70.

But at the same time the Indonesians had received Eastern contributions to their nationhood. The Hindu-Buddhism has contributed a monarchical government, belief in God or religion, cultural unity especially during the kingdoms of Seriwijaya and Majapahit. Since Islam is the religion of the majority in Indonesia, it is a symbol of unity. Sharikat Islam (Moslem Association) during the early National Movement was instrumental in uniting the people of various ethnic groups in different islands of the archipelago.¹ The Japanese, although for different motives and reasons, contributed much toward the Indonesians' unification and nationhood. They fostered the use of the national language, trained the Indonesian army, made the Indonesians politically conscious, taught them the art of war, gave them experience in governmental administration, allowed them to raise the Indonesian flag and to sing their national anthem, gave them the opportunity to fill high and responsible positions, promised them independence and made them ready for it.²

Minority Groups in Indonesia

The Dutch government welcomed the Chinese to Indonesia because they were useful and more effective workers than the Indonesians for the various jobs to be done in the country. The Chinese grew in number from 221,000 in 1860 to 1,233,000 in 1930, and to over

¹Fischer, p. 55.

²Zainuddin, pp. 205-225, passim.

2,000,000 in 1954.¹ When in 1930 the ratio of Chinese between man and woman was 636 women for every 1,000 men, intermarriage with Indonesians had become common.² This continues to be a common practice today. The number of Chinese immigrants to Indonesia continued to grow. The Indonesia born Chinese are called peranakans ("children of the country") and those who were not born in Indonesia are called singkeh ("newcomers"). The Chinese occupied the city and town areas as well as business and industrial centers in Indonesia. Most of them are found in Java and closely followed by Sumatra. Their largest colonies are found in Jakarta, Semarang, Surabaya, Medan, Palembang (all along the east coast of Sumatra), tin producing islands of Bangka and Billiton, in the coastal area of Kalimantan (Borneo), in the Riau archipelago, and North Celebes.³

The Chinese were represented in the People's Council (Volksraad) and in the Indonesian government when the Independence was proclaimed. Because of their commercial-mindedness, they served as middlemen between the Dutch and the Indonesians and they played an important role in the Indonesian economy. But they have become a problem to Indonesia in matters of cultural assimilation, economic development, and loyalty to the country.⁴ Religiously,

¹J. M. van der Kroef, Indonesia in the Modern World, Part I (Bandung, Indonesia: Masa Baru, 1954), p. 216.

²Ibid., p. 127.

³Ibid., pp. 216-17.

⁴Ibid., pp. 216-244, *passim*.

the Chinese (especially the peranakans) are assets to the Christian churches including the SDA church. They are the largest minority in Indonesia.

The second largest minority group in Indonesia are the Arabs. They numbered over 100,000.¹ They were among the early comers to Indonesia during the period of spice trade. Their Islam religion was an acceptable passport for their being welcomed by the Indonesians and their religion has made them easier to be assimilated into the Indonesian society and in the various localities in Indonesia. They also intermarry with Indonesians. However, in Java, the Arabs preserved their distinct minority.²

The Arabs' indispensable role in Indonesia has been as middlemen, traders, and money lenders. They had a part in the formation of the Sharikat Islam (Islam Association) of Tjokroaminoto.³ Their specific roles in Indonesia were connected with religious and economic life.

Other minority groups in Indonesia are the Indians, the Pakistanis, perhaps others from Southeast Asian countries, and the Eurasians. It might not be necessary here to deal with these minority groups except the last: the Eurasians.

The Eurasians were in a synthetical position between the East and the West. As regards East and West, Dr. Supomo, former

¹Ibid., pp. 250-51.

²Ibid., p. 254.

³Ibid., p. 257.

president of the University of Indonesia, said, "We should refrain from using the terms 'West' and 'East' as two 'opposite sides' in the same way as black and white, but what we should do is accept all that is good from the West and from the East."¹

There is no accurate figure as to the number of Eurasians in Indonesia. In 1954 (Java Bode, March 1, 1954), Polak, parliamentary deputy major, gave a conservative number of 40,000 who became Indonesian citizens and 80,000 who were non-citizens of the Eurasian group.² The Eurasians engaged in the National Movement and formed the Indische Partij (Eurasian Party) by their leader E. Douwes Dekker in 1912.³ Many of the Eurasians, especially in the 1950s, left for Holland and other countries, and, as stated by Polak, some of them have become citizens of Indonesia. Other than their physical birth, their link with the West is their religion: Christianity.

A Search for Identity

Is a search for identity merely a matter of interpretation? No one can rightly say that when a society retains its identity the society is static or when a society loses its identity the society is progressive. In any case a society undergoes a change whether at a slower or faster rate. Some elements in the life of a society

¹Ibid., p. 293.

²Ibid., p. 292.

³Ibid.

may change while others may not. When this happens the society is said to have changed. But the elements that do not change are the core of the society. The core of the society holds the identity of the society. There is change in the society whether slow or fast but it retains its identity.

As has been traced earlier, the Indonesian culture is a mixture. It has Eastern and Western elements in it. With this complexity of culture, Indonesia has experienced changes. Change has been more rapid since independence. But not all elements of the Indonesian culture are changed. The Indonesian culture does not simply follow the process of addition or substitution or imposition of something new. The Indonesian culture is none of these but the Indonesian culture is a mixture of all of these. In this mixture of culture there are elements of such quality that they will remain even when the culture as a whole has undergone a change to follow the trend of a modern age.

Indonesia, like other developing countries, looks to the West. Its national leaders want progress and prosperity in Indonesia like they see in industrial countries. But when they formed a Western style of democratic government, their government was in crisis. Seven successive governments occurred in seven years. Sometimes governments changed twice within a year.¹ They borrowed capital to start industries but their efforts were ineffective. It

¹The New Encyclopaedia Britannica, Vol. 9, p. 489.

requires, quoting Sujatmoko, "a creative adjustment of our culture" since the hoe is their natural tool, and a machine is "an alien thing" for them.¹

Some of the Indonesian leaders were so careful in preserving their own identity that they thought they should not copy the West in their progress; others were so Western-oriented that they did not see any value in their own culture. To swing the pendulum from one extreme to the other did not help the young Republic. This was an issue at that time and perhaps even now. This issue was reflected in the various political parties.² The extreme handling of this issue has caused suffering to the country politically and economically. Politically, the cabinet was in crisis; economically, there was successive inflation.

Neither a society will retain its identity by being stuck to its old past, nor will it lose its identity by being willing to undergo a change if it is the way to progress. The point is this. There are qualities in some elements of the traditional past of a society which, in the midst of change, may still be preserved or could as well be developed.

Perhaps the best way to discover and preserve an identity of a nation or society is to be able to accept new elements of other societies and add them into the diversified elements of its own

¹Fischer, p. 256.

²Gotong royong is an old Javanese word for mutual help. But the term "gotong royong" is a general and broad term. Its comprehensiveness is expressed in many different terms by the various ethnic groups for specific kinds of mutual help.

culture. In the process of change, in order to meet the challenge of progress, the culture is able to retain some elements because of its qualities and meanings to the people. Indonesia has such qualities. These qualities are charged by the spirit of living and working together and helping one another which is called gotong royong.¹

Gotong Royong

What is Gotong Royong?

Gotong royong, in its primary meaning, is a social life of mutual help in an agrarian society. This system of mutual help can be carried in a small scale by a limited number of neighboring people doing a certain kind of work or project. Conditions for this kind of mutual help are fairness and equality as to the amount of time, energy, and skill required; proximity of the participants and the place of work; and size of the group to determine its effectiveness to each of the participants. This is a let-us-do-it-together or a let-us-do-it-for-you-then-let-us-do-it-for-me proposition or vice-versa by a limited number of people with a limited skill. Working on a farm is an example.

This primary meaning of gotong royong may be broadened and more formal when a larger number of people may be involved in a project. Here, not private needs but community need is met. Working on an irrigation system is an example of this. In this sense,

¹Gotong royong is an old Javanese word for mutual help. According to Kamus Modern Bahasa Indonesia, by Soetan Mohd. Zain (Modern Dictionary of the Indonesian Language) "Gotong" means "to shoulder together, to bear together"; "royong" means "to work together."

gotong royong may be compulsory or an obligation. A promoter or a leader may be required in a more formal project of gotong royong.

An agrarian society and its need is not as complicated as an urban society and its need. But there is quite a variety of activities which are done through gotong royong, such as farming, customary festival occasions, works which require a group or which cannot be done by an individual. Also gotong rojong includes activities in times of death, birth, marriage, and ceremonial feasts, improvement in the economic life of a community, the purchase of costly equipment for community use, and help in times of calamity and disaster.

Gotong royong comprehends private, common, and public interests. Different terms are used for different kinds of gotong royong practices by each of the Indonesian ethnic groups. Gotong royong may be a family affair in the sense of a brother helping finance his sister's education or vice-versa; it may be reciprocal either to be repaid exactly whatever help is received or partial repayment or without repayment.

The Indonesian pre-industrial society had adopted a gotong royong system because it allows urgent work to be accomplished more quickly; it helps to accomplish a project which people individually cannot do; it cuts down unnecessary expenditure; and it gives joy in working together, strengthens fellowship, fosters friendship, and promotes cooperation and satisfaction through a sense of belonging and accomplishment.

Gotong royong on a Higher Level

During the early days of the Indonesian government, the president, the cabinet ministers, and the ambassadors, were not paid as they should have been.¹ Things were still in an unsettled condition. But they had a duty to perform for their own people; they had an obligation for their new nation. A sacrifice? Perhaps they did not take it that way, but this is gotong royong on a higher level.

They knew their reward was not confined to money reward but in people and people's achievement by working together unitedly, cooperatively, and willingly for their common objective--an independent and free Indonesia.

Gotong royong on a higher level is wider in scope because it is not confined to what unskilled workers in rural areas could do; it is more gratifying because it is not an exact measure of equal work expected for equal work done for others; it is ideally higher because with it a person is willing to accept the call of duty out of love for his people and nation in the fulfillment of a common objective. Gotong royong is the spirit or essence of working hard together for one another, of living together happily and in harmony with a sense of relatedness and brotherhood, and of helping one another with a sense of responsibility for the benefit of one and all. In its higher level a village society or an ethnic group or an elite group or a nation can, on each level of responsibility,

¹Ibid., pp. 197-99.

fulfill a wider, greater, and higher quality of gotong royong life. On each level, each person is to do his very best for his own good and the good of others or the group as a whole. No one is a loser. Everyone is a winner or gainer. Everyone is a contributor whether much or little according to his capability, and one and all will get the benefit of such a gotong royong life.

Panca Sila¹

Three months before the proclamation of the Indonesian independence, the national leaders met together to work out as to what form of government their future nation would take. Some of these leaders were educated in the West while others had their education in Indonesia. Some leaders introduced one kind of government while others introduced another. Some were in favor of monarchy; others were in favor of a democratic government. Would it be a monarchy? a democratic government? a sultanate? a centralized government? a federal government? The leaders were far apart. They spent much time to discuss and explore one another's ideas but they could not come to a conclusion.²

Sukarno, the first president of the Indonesian Republic, was assigned to speak on the issue. When the historic day, June 1, 1945, arrived, Sukarno brought out his concept of a government

¹Panca Sila is a five-fold principle on which the Indonesian republic was based. The principles are: Nationalism, Internationalism, Representative Government of Mushawarah (deliberation), Social Justice, and Belief in One God.

²Sukarno: An Autobiography, pp. 197-99.

suitable to the social life of his people. He delivered his famous speech which was later known as Panca Sila which means the Five Principles. The differing ideas of those leaders met a compromise in Dr. Sukarno's speech. They all wholeheartedly accepted and supported Panca Sila. Dr. Sukarno did not introduce to his colleagues what is being done in other countries however successful it may be. No! He brought to them something which is their own, their social way of life, which they wanted to cultivate and bring into the government. He brought to them gotong royong.¹

The Panca Sila consists of Nationalism, Internationalism (Humanitarianism), Representative Government of Mushawarah (Democracy), Social Justice, and Belief in God (Freedom of Religion). The Indonesian government must be a republic and the Republic must be based on Panca Sila, that is, on the Five Principles. "Five" is a significant number. The Indonesian archipelago has five main islands. There are five continents in the world. There are five senses. Each hand has five fingers. So says Sukarno. But if three is preferred to five, Panca Sila can be compressed into Tri Sila (Three Principles) of Socio-Nationalism, Socio-Democracy, and Belief in God. If one is preferred to three, the Tri Sila can be further narrowed into an Eka Sila (One Principle) which is gotong royong.²

¹Ibid., p. 199.

²Ibid., p. 198.

Gotong royong has nationalism because "men cannot be separated from place. It is impossible to separate people from the earth under their feet."¹ But gotong royong has a sense of relatedness since the plant of Nationalism can grow only in the garden of Internationalism. Gotong royong is not chauvinistic, and not universalistic, since its nationalism has a territory which is only a part of the international territory. The human relations aspect of gotong royong makes people of various countries East or West as brothers. The democratic government of gotong royong is a democratic consultation based on Mushawarah and Mufakat (deliberation and agreement). Gotong royong government is not just for one individual or one group as a representative government, but it is "all for all, all for one, and one for all." In its Social Justice, gotong royong seeks not just the prosperity of one person or a few individuals but the common prosperity of all. The gotong royong principle holds firm a Belief in One God.²

A Belief in One God is vital to the Indonesian society. Being an agrarian nation, the Indonesians know that it is God who makes things grow. How often the Indonesian government met crises some of which were almost beyond the help of human reason. The preparatory convention for the formation of the Indonesian republic itself was in crisis but the gotong royong concept of Dr. Sukarno saved it. The Communist revolt in Madiun in 1948 shook the Republic

¹Ibid.

²Ibid.

but the government's Belief in One God which the Communists did not accept helped crush the revolt. In the same year when the Dutch launched their Second Politional Action during which time the head of the Government and the cabinet ministers were captured, the Indonesian Republic almost collapsed. By God's help the republic was restored. Darul Islam (An Islamic Rebel¹ Movement) of Kartosuwirio who wanted to establish an Islamic state of Indonesia proclaimed such a State on August 7, 1949 at Cisampah, West Java.² But the Indonesian republic was based on the gotong royong principle of Panca Sila which is against the Islamic state of Indonesia. The "Colonel Rebellion" of 1958 had to be settled (perhaps better by peaceful means) because of the unity of nationalism of gotong royong. When again the Communist Party launched its coup on September 30, 1965, it had to be thrashed out because it was against freedom and democracy of the gotong royong principle. The Indonesian government is still based on the principles of the Panca Sila which is gotong royong.

It is not the author's intention to idolize gotong royong. Gotong royong is not a sacrosanct in the sense that it must be followed no matter what may be the outcome. But it is his intention that it must

¹Darul Islam was viewed as political in its content although it is, by definition, a reform on Islam in Indonesia. Although Islam is the religion of the majority in Indonesia, to make Islam as the religion of the State is against the principle of Panca Sila which guarantees freedom of religion. Thus, in that sense, Darul Islam was considered a rebel movement to the Indonesian republic which was based on Panca Sila.

²Dahm, p. 167.

first be understood that its good qualities may be recognized and applied discriminately for the advancement of the work of the church.

Indonesia has changed in many respects. Its head-of-state has changed, its cabinet, its relation with some countries, its political emphasis and economic life, and other things, but its philosophic principle of gotong royong, even amidst the changing situation of our modern age, does not change. There might be some changes in the way gotong royong is carried out in the villages due to increase in emphasis of money economy, especially in villages which are near towns and cities, but the essence or the spirit of working together, living together, and helping one another for the good of all is still something which needs to be preserved and developed in Indonesia as elsewhere.

Gotong royong works in the village communities and it works in the Indonesian government as stated above. It works between the rich and the poor, among neighboring people, between people of different religions and ethnic groups, and between Indonesian and non-Indonesian.

Why Does the Author Choose Gotong Royong?

As already mentioned there are less than 50,000 SDAs in Indonesia. The total of church membership in the cities such as Jakarta, Bandung, Surabaya, Medan, and other big cities may not be more than 10,000 or 20 per cent of total membership. That Indonesia is over 80 per cent agrarian is reflected in the

Seventh-day Adventist Church. Most of these rural people are beyond the reach of modern communication facilities such as radio and television. Since these rural people and the SDA believers in rural areas are familiar with gotong royong life, the SDA church may use the gotong royong approach to win these people to Christ and His remnant church.

Since these rural people have not made a full-swing use of the money economy as have the people of an industrial society, this is an opportunity for the SDA believers to engage in various gotong royong practices in order to get to know one another and thus make friendships. This is a people-to-people contact by which the Advent message may go through to the people and build a church community.

The Indonesians have a common taste in that they all like gado-gado. Gado-gado is a vegetable salad with a peanut sauce spread on it. It is an Indonesian favorite delicacy. Just like gado-gado is to the Indonesians' taste, so is gotong royong to the Indonesians' social life. Gotong royong is the sauce which suits the common taste. This familiar flavor of gotong royong can be a means of bringing people to the church.

The term "gotong royong" itself is a familiar term all throughout Indonesia. "Gotong royong" as an old Javanese term is even more significant in that the Javanese constitute almost 50 per cent of all Indonesian people. Even Indonesia's neighbors, Singapore and Malaysia, as well as throughout Southeast Asia, are familiar with the term and more

so, for what it is. Since the SDA believers in Indonesia are concerned with winning their own people to the Advent message, they will favor an approach which has a common flavor if it will bring a success in their soul-winning work.

Gotong royong has to do with people. It requires involvement, participation, and cooperation of people. So it is with the church. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."¹ Gotong royong approach supports Mrs. E. G. White's statement as quoted above.

Gotong royong has gained a new dimension since the Panca Sila, which is gotong royong, is a five-fold principle on which the Indonesian republic was based. Thus the gotong royong approach can be appealing to people both in urban and rural areas in modern times.

Gotong royong approach holds a tolerant view toward the multi-religious affiliations in modern Indonesia in that it has no sense of superiority by which one's religion is to conquer another people's religion. There is a mutual respect in a gotong royong approach. A soul-winner with this approach is to appeal, to persuade, and live the message he brings. His attitude as a soul-winner is tolerant.

¹Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), pp. 352, 198.

While large scale public and radio-television preachings have a place in large cities to reach the city people, the fact that about 80 per cent¹ of the Indonesian people live in rural areas makes such avenues not the best to meet the majority of the people with the Advent message. The rural people require a people-to-people contact. Both city and rural evangelisms require a gotong royong approach.

The church as pictured in the New Testament is a fellowship of people called out to worship and to service. Whether a house church, a local church, a regional church, or a universal church, ecclesia is a simple body of believers who are united for common objectives bound by love and faith for koinonia, diakonia, and kerygma. The author believes the mutual help of gotong royong is closer to the New Testament ecclesia than any other systems which are in use in church work.

In his application of the gotong royong approach, the author will first deal with the various qualities and meanings of gotong royong and its wide use throughout the country which will be the first chapter in Part One. The second part deals with the relations and applications of the gotong royong principles to the Adventist church in Indonesia. This is the burden of this study which will appear in the next chapters.

¹N. G. Hutaauruk, personal letter, February 14, 1974.

CHAPTER II

GOTONG ROYONG PRACTICES IN INDONESIA

Gotong royong practices have been adopted by the Indonesians because of the necessities of such practices to help meet their needs. The people are mostly agrarian and live in rural areas. Their relationship to one another may either be blood relation, or proximity, or common work and interest. The effectiveness of pooling their resources together and, at the same time, the preservation of their social value and harmony of neighborliness, would unavoidably lead them to the gotong royong practices.

The Dutch saw the value of the gotong royong concept. They preserved, cultivated, and encouraged gotong royong practices in the villages. They developed gotong royong through what was later known as the Cultivation System (cultuurstelsel) which the Dutch introduced in order to economically improve both the Indonesians and the Dutch through land cultivation. Because of abuses that crept into the Cultivation System, the Dutch had to terminate it and substituted a better system which was still gotong royong in essence. The substitute was known as the Ethical System (Ethical Policy). It was a more comprehensive policy of cooperation and mutual help.

The gotong royong practices were very practical even during war time. The Japanese manipulated the Indonesian gotong royong way of life to serve the Japanese interest. The Japanese abused

gotong royong by making it service-minded instead of people-minded and it was made lop-sided in interest, that is, to serve only the Japanese's needs. The Indonesians suffered much from the abuses of the gotong royong practices.

The Indonesians had passed through a hard experience along the way to independence. With their attainment of independence, the Indonesians have experienced modern changes. Modern changes make it necessary that gotong royong practices have to be adjusted somehow. Modern changes serve as a challenge instead of a threat to the Indonesian gotong royong concept.

The Indonesian gotong royong needs cultivation and development. If it has worked effectively in the past in the various localities of Indonesia even amidst the abuses by foreigners, it can work even more effectively with the attainment of national independence with some necessary adjustment to meet modern changes.

Gotong royong is an Indonesian way of life. It has a place in family affairs. It works with kin groups. Traditionally, gotong royong has preserved good neighborliness in villages and rural areas. Various kinds of gotong royong practices are found in various localities in Indonesia, in family affairs, in the pursuit of education, in improving the economy of the rural people, in various community projects, and in other aspects of Indonesian life.

Various Kinds of Gotong Royong

Gotong Royong as a Family Affair

Members of an Indonesian family are very attached to one another because they are so dependent on one another. Customs and mores, economic reasons, isolation, lack of mobility and communication with outside influence are some of these factors. Thus, members of a family or a clan are attached to one another. Husband and wife have different types of work to do in their home responsibilities as prescribed by customs. For example, it is not customary for a man to weave a mat, to clean the house, to wash the dishes or to cook the rice. He is dependent on his wife for his daily meals. In general, all light works are good for women, not for men. If he violates the rules, he makes himself isolated and foreign to the people of his community. He must be a jantan (must preserve his manhood) like any other man in his society since he belongs to the society. Reciprocally, his wife is to depend on him for money to buy the necessary ingredients for food and other necessities for the family. He is to do the hard work and his wife is to do light jobs as well as to take care of their children. This is a mutual interdependence or reciprocity between husband and wife. Not only in a village community but also in family affairs that good relationship is maintained through reciprocity. Dr. Oosterwal observed in the people of Muremarew, Irian Jaya, that "good relationship

is based on exchange and reciprocity."¹ Such is also true in all parts of Indonesia even in family affairs.

Children are very attached to their parents for they depend on their parents. In their old age, the parents, too, are to depend on their children. As a kind of investment for their children and to prepare them for a good future, the parents must send their children to school. Sometimes it is necessary for the children, in the pursuit of higher education, to be away from home if commuting is not feasible. Here mutual help or cooperation between parents and children is demonstrated. The children on their part have to uphold their parents' good reputation through their behavior and scholastic achievement. They must try to live as simply and as economically as possible or even try to earn part of their expenses in order to lighten the financial burden of their parents. Parents on their part cooperate with their blood relations to keep their children together, if possible, not only to cut down their expenses, but also to make the children feel more at home by keeping them together.

To keep children away from their parents for education is hard, not only economically but also emotionally, especially for parents who are so attached to their children. President Sukarno himself had this experience and cried bitterly when he had to leave

¹Gottfried Oosterwal, "Muremarew: A Dual Organized Village on the Mamberamo, West Irian," in Villages in Indonesia, ed. Konetjaraningrat (Ithaca, New York: Cornell University Press, 1967), p. 176.

his mother at the age of fifteen for his secondary education.¹ This family attachment continues until the children have become independent, that is, when they get married.

When children have to part from their parents because of their education, the cost of keeping them in another place and the absence of close parental supervision are matters of concern to parents. Parents' relatives are sometimes available near the school where their children are sent. If this is so, then the parents will make an arrangement with their relatives. The children, therefore, will stay with their relatives while they attend school. The point is this: their children should not live like strangers in a boarding school when relatives live nearby. This arrangement is reciprocal. With relatives, payment for boarding may not be "so much for so much." Payment may be made in money or in kind and it could be more or could be less depending on who is more prosperous.

But relatives may not be available near a school which children are to attend. In this case parents have to devise ways to make it better for the children while the latter are in school. Parents may consult their blood relations and cooperate with them if their children are about the same age and if they are to go to the same destination or school. They may all rent a house large enough to house all their children and share the expenses. They may even build a temporary house and buy a piece of land or rent the land on which to build a kind of boarding house for their children.

¹Sukarno: An Autobiography, p. 31.

Sometimes they inform one another as to a better and cheaper place for their children. They may even group their children and find for them a host who may take their children at a reasonable cost.

In some areas when secondary school children are so large in number that schools should be built in those areas, under the leadership of village headmen, parents may group themselves to engage in gotong royong in building schools. They may do their share to the extent of equipping the schools with facilities and the Local Government may come to their help to provide teachers. This has happened in many parts of Indonesia when the school-age children swelled the enrollment after independence. For example, students who did not attend school during the Japanese occupation and those who fought a guerrilla warfare during the revolution eventually increased school enrollments. Problems aroused by the influx of children to schools were tackled with the spirit of gotong royong.

Listed below are some examples of family gotong royong in Indonesia. While they may not be taken as representative family gotong royong practices in the archipelago, they may indicate the richness of family gotong royong in various localities. Most of the examples given are connected with children's education; others are of different varieties. They are as follows:

1. A group of village parents who have blood relations lived quite a distance from the city where their children had to be sent to school for their secondary education. The city was not within commuting distance (by walking or cycling) from where they were. Separately, the parents found it too costly to keep their

children away in another place as boarders. Problems arose from the absence of close parental supervision and, perhaps, from the lack of help which the children could give at home or on the farm after school. But the parents were most concerned about the first two. These related parents decided to buy a piece of land in the city and build a temporary bamboo building as a dormitory for their children. The group of related parents jointly shared the expenses of their children. Not only the expenses were cheaper but it was also handy for the parents when each of the parents took turns in visiting the children and leaving provisions and the necessary things for them. This was a success.¹

2. Family C has seven children. In C's case, all the seven children were away from their parents, that is, parents in one place and children in another. These children stayed together in a rented house. They made a regulation for themselves who was to cook, who was to wash clothing, to buy groceries, to clean the house, etc. while all of them were students at the same time. Being away from their parents, they tried to be of help to one another even financially. Two of the older ones managed to find a part-time job. D who is the eldest in the family demonstrated his business talent and had a small business of his own. He eventually became a strong financial supporter of his younger siblings. Their mutual help worked well in the absence of their parents.

¹Selosoemardjan, Social Changes in Jogjakarta (Ithaca, New York: Cornell University Press, 1962), p. 368.

3. M and N are brothers. Their old widowed mother was in need of financial support herself. N, the younger brother, was accepted at a medical school. M decided to leave school and devoted his time to earning financial support for his brother and his aged mother. N became a doctor and a successful one. It was now his turn to show his appreciation to his brother.

4. Parents S have ten children. S sent their ten children to school at least to get some basic education. S's son, Y, was in medical school and was badly in need of financial support. S's children, especially A, B, and C, together with S were strong supporters. Y himself must work hard to help himself. Y successfully completed his medical course. It was Dr. Y's turn now to help his parents S and to extend a help to A, B, and C, if they were in need.

5. Parents X's salary would not permit them to be of much help to their son, P who was in a law school. Three daughters of X were school teachers. The three daughters, U, V, W, agreed to send a portion of their salary to P in addition to what X could send to finance P's education. P became a lawyer. His three sisters did not need his help at all. But lawyer P was appreciative of the help he received. It was very effective.

6. B is a much younger brother of A. There was a time when B had come under A's care although the latter had his own family to take care of. A must send money to finance B's education. Time came when A was overtaken by a chronic disease. B came to A's help since the latter was now out of a job. B regularly sent support toward A's family and for the education of A's eight children.

B even bought a house and donated it to A. B has his own family to support. B did not receive as much aid from A as he was now to extend to A. But he was appreciative and reciprocal beyond A's expectation.

7. Y has adopted Z to be his son in an informal but practical way. Y has seven other children. X who are Z's real parents are still living. Z knows his real parents well for he was already seven years old when he was adopted by Y. Z was given a new name and Y's surname has become Z's. Z was sent to school from elementary school through college. Y has found a wife for Z and now as a married man Z has secured a job. Of Y's seven children (eight with Z) only three are in college. The rest are still in elementary and secondary schools. Y does not have to expect reciprocity from Z but it may come from Z.

8. Mr. A is a business man. He is married but has no children. His brother B has seven children. Without the legality of an adoption procedure, A treated B's children as his own and sent them all to school. When I last saw A perhaps he was in his seventies. His properties, I learned, were already willed and registered under B's children's names.

9. Family S were making a preparation for a circumcision feast for S's son. They invited their close relatives D, E, and F to help with the preparation. These helpers were given meals

as their compensation and at the end of the feast surplus foods were to be distributed to them.¹

10. Mrs. B was behind schedule with her work on her rice farm. Her sister, C, together with her daughters, R and S, arranged to come over to help B. B provided lodging and meals for C and her daughters and a little token of appreciation when B's helpers left for their home.

11. A, B, and C are brothers. They decided to make a ceremonial feast to which they were to invite their village community as guests. A and B financed the feast while C played the role of organizing and supervising the smooth-going of the feast. It was a successful gotong royong achievement.

12. A limited number of bilateral descendants of a deceased ancestor came together and decided to build a tombstone on his grave. They were to hold a ceremonial feast to which they were to invite their friends, neighbors, and members of their own society. The descendants involved were to raise funds to finance the feast including the cost of building the tombstone and all the things related to it. The cost was not equally shared but each was to give a contribution according to his own capacity. The feast was a success.²

¹Raden Mas Koentjaraningrat, Some Social-Anthropological Observations on Gotong Royong Practices in Two Villages of Central Java, trans: Claire Holt (Ithaca, New York: Cornell University Press, 1961), p. 48.

²Ibid., p. 33.

With example 1, gotong royong demonstrates group effectiveness. The parents separately would never have been able to do as they had done in a group. It was cheaper financially. Since the parents took turns to visit with the children, the latter had received better supervision. Gotong royong here means close cooperation. Example 2 shows a sense of responsibility, unity, and mutual help among members of a family. The same with the third example; there was a sense of responsibility on the part of the older brother and a sense of reciprocity on the younger one. The fourth example is another example of close cooperation and unity as is example 5. With example 6, reciprocity is not "so much for so much." Example 7 shows love and unselfishness and as does example 8 with an addition of the kinship tie. Examples 9 and 10 show a non-business or non-money deal among related people and the informality of such arrangements. With example 11, family gotong royong shows the variety of roles played by the members of the family. Their contributions were made according to their individual capacities but each helped make the family gotong royong a success. The same is true with example 12. Thus, gotong royong in these examples means cooperation, group solidarity, responsibility, reciprocity, unity, love in action, spontaneity, involvement and concern, relationship, achievement, esprit de corps, and an individual capacity toward fulfilling a common goal.

Gotong Royong in Village Societies

In the various localities of Indonesia, village societies were formed either through one of the following or through various combinations of kinship, proximity, common objectives and perhaps other factors. Each society has its own adat law which has been followed locally according to its own tradition. Larger societies may be formed through combining several small village societies. These societies may be found in the coastal, inland, and mountainous interior regions of the archipelago. Mobility, occupation, geographical barriers (such as mountains, rivers, waste lands), density of population, location, influence from the outside world, isolation, the influence of adat law especially in some areas, and the like, are some factors which account for the diversity of the village societies.

The agricultural influence of the Hindu culture in inland wet-rice cultivation; the influence of the trade-oriented Islam in trading along the coastal regions; the isolated animistic tribal groups of the mountainous interior areas; and the economic and Christian influence of the West variously characterize the Indonesian village societies.¹

The Hinduized village societies of Indonesia were the wet-rice cultivators of inland Java and Bali. The Islamic coastal

¹Ruth T. McVey, ed., Indonesia (New Haven, HRAF Press, 1967), pp. 24, 30-32, passim.

peoples were the Malays of Sumatra, the people of Kalimantan, and the Makassarese of South Sulawesi (Celebes). The animistic groups were the Torajas of Sulawesi, the Dayak of interior Kalimantan, the people of Halmahera, and the interior peoples of the Lesser Sunda Islands. The societies which were influenced by Islam and Christianity are those of the Batak, the Minahassans, the Minangkabau, and the Ambonese.¹ In these diversified village societies various gotong royong practices are found.

Gotong royong life in a village society is a necessity. Their living together is their working together especially in the case of those works which require a combined effort. In their agricultural labor they engage in mutual help. Their mutual help may mean payment in money, or in kind, or in labor, or just in meals for compensation. Religious rituals such as sunatan (circumcision), slametan (ritual feast for safety) etc., among the Moslems; Christian rituals of baptism and confirmation; Hindu ceremony of cremation--all require gotong royong practices. Birth, marriage, sickness, and death are occasions for mutual help in the village societies of Indonesia. They have preserved these social practices through Hukum Adat (customary law). The Dutch did not interfere with the Adat law but rather advanced and protected it.

¹Ibid., p. 32.

One important achievement of the Dutch government in its administration of the former colony was its preservation of the diversity of cultures and traditions in the archipelago. This preservation of cultures included the continuation of agriculture as the main prop of the economy of the colony.¹

The Dutch preserved the Indonesian gotong royong practices. They even used gotong royong to bring as much profit as possible from land cultivation to benefit both the Indonesians and the Dutch. This was carried out by imposing a new regulation upon land cultivators called a Culture System. Since all of arable lands in the colony belonged to the Dutch States General, the land cultivators had to pay tax, as much as two-fifths of the value of the crop, to the Government. This was the old system.² To replace the old system, Culture System was introduced. With the new system, land cultivators had to give as a tax substitute a percentage of their lands and their free labor to grow export crops such as sugar, coffee, etc., for the Government. The cultivators were to be taught how to exploit their lands for their own benefit and for the Government. That was the originally intended plan of the Culture System. The crops were to be sold to no one other than the Government by the cultivators at a specified price set by the former. It was possible for the cultivators to have excess crops beyond the tax equivalence to be used for their

¹Van der Kroef, p. 5.

²Zainuddin, p. 128.

own benefit. Additionally cultivation of the unallotted lands was crops for their own subsistence.

Sometimes the Government demanded one-third to one-half of the cultivators' lands. The cultivators' free labor for cash crops took so much of their time that they did not have enough time to plant food crops for their own consumption. The commissions of the middlemen made it necessary to lower the price of the export crops paid to cultivators. The village cultivators did not have enough cash to buy food. Food crops became scarce because of the cash crops cultivation and population increase. Tax on lands allotted for cash crops had still to be paid to the Government by the cultivators contrary to the original intention of the Culture System. From 1831 through 1860 the Dutch made a profit of 672 million guilders¹ while the cultivators reluctantly engaged in the Culture System for they were not benefited by it. The Culture System meant a "cultivation system" to the Dutch but it meant "forced planting" (tanam paksa) to the Indonesian cultivators.² In theory, the Culture System (which was imposed by Lieutenant-General van den Bosch who arrived in Java in 1830)³ was an ideal gotong royong but in practice, it was not gotong royong. Because of the abuses, and because of the criticism leveled against the Culture System, the Dutch terminated it.

¹Pane, 2:83.

²Ibid., pp. 79-84.

³Ibid., p. 81. The Culture System as proposed by Governor General van den Bosch was originally ideal for gotong royong. The System has the following specifications: 1. The land cultivators have to prepare a portion of their lands on which to plant export

The Japanese imposed a system of forced labor with the romushas.¹ The romushas were male laborers picked up at random by the Japanese soldiers from roadsides and villages and packed in military trucks and shipped outside Indonesia to build roads for the Japanese. These forced laborers were given promises of enticing wages. They were honored with the title, "Heroes of Labor."² Of the Japanese estimate of 270,000 romushas who were sent on forced labor outside Indonesia, less than 70,000 survived.³

With their claimed role of liberators, the Japanese forced the villagers to plant food crops and then drained them of foodstuffs and deprived them of the consumer goods which they badly needed.⁴ They encouraged the Indonesian villagers to engage in mutual help in

crops which fetch good prices in Europe. 2. The land required is not more than one-eighth of a cultivator's land. 3. Labor required for the cash crops should not exceed the labor required for food crops cultivation. 4. The portion of the land allotted for the cash crops will be free from tax. 5. Crops from the allotted land should be sold to the government at the government's set price and if the cost of the crops exceeds the cost of the allotted land, the excess will be for the benefit of the cultivator. 6. If any damage occurs to the cash crops, without fault on the part of the cultivator, the loss is borne by the government. 7. The cultivator will be guided and supervised by an expert and guidance given by the expert should be followed in order to get a good harvest. 8. Works of the cultivators may not be merely planting. Assignment of works such as transporting the crops, packing, working in the factories, etc., are parts of the Culture System's obligations. 9. When all the specifications are followed strictly then exemption from tax will be allowed.

¹Sukarno: An Autobiography, p. 192.

²Ibid.

³Zainuddin, p. 216. Dahm puts the number of the Romushas at 300,000 and 90 per cent of which never returned. See Dahm, p. 95.

⁴Kahin, p. 104.

order to increase food production. The Japanese made an experiment of having two rice harvests a year instead of one. During the harvest, the rice cultivators were left with a rationed quantity of rice to last them until the next harvest and the Japanese took all the rest. The Indonesian gotong royong was used by the Japanese to increase food production to feed themselves. The Japanese misused gotong royong. The Indonesians were robbed of the benefit of their gotong royong practices.

In spite of the misuse and abuse of the gotong royong practices, the Indonesians need to cultivate and develop the practice of gotong royong to benefit them. Their rich soil and natural resources can be tapped to benefit the people. The spirit of mutual help should continue for the benefit of all, not just a few individuals. The Indonesians need the Indonesian gotong royong which has been traditionally practiced throughout all the territories of the Indonesian archipelago. Examples of various kinds of gotong royong practices in various parts of Indonesia are given as follows:

In Education

1. In Central Java, village communities organized themselves to voluntarily build temporary wooden and bamboo buildings to house students. This was so because, since independence, schools were overcrowded, and an acute shortage of school buildings was felt everywhere. During school registration, parents were asked to make a contribution for educational development.¹

¹Selosoemardjan, p. 307.

2. In a certain village in East Java, a local member of the Indonesian Women's Organization collected empty bottles and she donated the proceeds to build a village school in that area. Other members of the community engaged in various activities for the project. After several months the school building project was realized.¹

3. In the various localities of Indonesia, a shortage of teaching staff in all levels was keenly felt. To make up for the shortage of teachers, primary school teachers were asked to teach at the secondary level; students in the secondary schools were asked to teach at the primary level. Secondary school teachers were asked to help as instructors at the college level. Professors were asked to teach in several colleges and flew from one college to another if distance required it.²

4. In a Batak village in North Sumatra, the village community under the leadership of the village headman felt the need of a school building in their area so that their children would not have to go to a distant school daily for their education. They decided to build the school and appointed teachers from among the members of the community and established funds to pay their teachers. The teachers' salary was paid in money and in kind.

5. In a boarding school which is located in a village near Bandung, Java, students who applied for admission to the school had

¹Reba Lewis, Indonesia Troubled Paradise (New York: David McKay Company, Inc., n.d.), p. 133.

²Ibid.

to be turned down due to lack of accommodation. Some of these students had traveled a long distance from different islands of Indonesia to this school and so they did not easily give up. They made arrangements to live with the nearby villagers with some inconvenience but with the spirit of cooperation. Thus they could be admitted to the school and their problem was solved.

6. Villagers in distant surroundings of the author's hometown, Tarutung, Sumatra, had to send their children to Tarutung for further education. Parents made some arrangements so that their children could live near the schools which they were to attend. In some cases, the children lived with the villagers or with relatives, but very often the parents arranged for the children to live with their teachers. In this case, the teachers' wives' daily work was mainly to prepare food for their boarders. The students were asked to give a certain amount of rice for their hosts monthly with a little sum of money for ingredients. The students had to improvise for their beds and study facilities.

7. A village headman in Bantul, Central Java, with the villagers, under his leadership, worked to build a nursery school for their children in their village. The school was built from the village fund. They agreed that all children in that village should be sent to that school to keep up with the progress of the times.¹

¹Selosoemardjan, p. 307.

8. In a small town of Tapanuli, Sumatra, parents and teachers met together to try to solve an economic problem which they faced. The problem was that the teachers could hardly meet their daily necessities with their meager salary and the parents could not afford to pay tuition higher than they had done. Through the process of deliberation and agreement, they decided that parents had to give some rice as part of their children's tuition. With this kind of cooperation the problem of both parents and teachers was eased. The problem of low salary of school teachers and the shortage of teachers was further solved when teachers were allowed to teach in several schools to earn some extra wages and the shortage of teachers was thus met. This kind of situation was reflected in the villages and various localities of Indonesia and perhaps is still true even today.

In Economy

1. A man, identified here as Mr. X, lived with a group of villagers in an area near the city of Jogjakarta. He wished to demonstrate his quality of leadership to his fellow villagers by improving their living condition. He started with a credit cooperative with a saving of one rupiah (rupiah is a denomination of one hundred cents worth in Indonesian currency) monthly collected from each member. He started with a membership of sixty-four families and their capital increased with the increase of membership. With a capital of Rp. 7,500 (Rp. stands for rupiah) Mr. X launched a house-building project which his cooperative members fully supported. He got his

idea of such a housing project when he paid a visit to a village in Malang, East Java. Mr. X wanted to have all the building materials made by his own group or partly by the group with as low a price as possible. All must work cooperatively.

School-age boys of the community were assigned to collect sand from the river that flows through the village and carried the sand in bamboo baskets to a central storage allotted for it. This was done on Sundays since they were school boys. Adult males were assigned to make bricks and roof tiles from local clay which they used to do there. Limestone and cement could be purchased with the money from their credit cooperative. Limestone could be bought cheaper since it was burned in the village by members of the community. Cement could also be bought cheaper through the cooperative. Wooden parts for doors, windows, and the framework for the roofs had to be supplied by everyone who wanted a brick house built for him. Cash payment for the materials was not required since payment could be made by installment or through labor performed in collecting sand, making bricks and roof tiles, burning limestone, and participating in building houses for each member of the community. Mr. X obtained a blueprint from the Bureau of Public Works for the type of brick house to be built for each member. He calculated that it took forty-five days by a group of ten to complete a house. Each member was to contribute one day's labor a week for the project. A member for whom a house was being built had to pay the laborers, much, if not all of it through his labor and he must serve simple refreshment. Thus these villagers built brick houses for themselves to replace

their bamboo houses through gotong royong under the leadership of Mr. X.¹

2. In the village where the writer lived, a man and his family returned home after an absence of many years. He now had to build his own house, but he did not have sufficient capital to do it. He invited a group of young people of that village to go to the forest to cut wood for building materials and carry it home to his place. The boys spent several days to help him. He only gave them food (three meals a day) as their compensation.²

3. In Ambon, a group of villagers formed a cooperative society to serve their needs. This cooperative not only served consumer commodities but also commercial commodities such as cloves, nutmegs, mace, etc. By means of the cooperative, jobs were available for some of the villagers along with food supplies, profit, and the knowledge of handling money economy. The profit from the cooperative remained with the people either as dividends or as re-investment funds for enlarging the cooperative society.³

4. Villagers who lived near a small town in Tapanuli, Sumatra, formed a cooperative society. The cooperative was mainly organized for consumption purposes. They collected dues to serve as capital. All cooperative members purchased their supplies from their cooperative since things were a little bit cheaper there than

¹Ibid., pp. 323-24.

²N. G. Hutaaruk, Personal Letter, February 14, 1974.

³Cooley, p. 151.

in the market. Shop attendants, clerks, and administrative staff of the cooperative were chosen out of the members.

5. In the territory of the city of Jogjakarta, there were 310 cooperative societies and a membership of 54,107 in 1957. Among these cooperatives were credit institutions, production cooperatives, consumption cooperatives, and store cooperatives (to store foodstuffs or cheap food for times of scarcity, and seeds for planting season).¹

6. In Jagakarsa, West Java, the villagers formed an organization of from forty to fifty members to help one another during circumcision, slametan, (feast) wedding, and other similar occasions. Money contributions were to be given during the occasion and the contribution given was not fixed as to its amount. The host, however, carefully prepared a list of the contributions from whom and how much and he would reciprocate similarly when time came for members to hold any of such feasts.²

7. In villages near Malang, East Java, a kind of mutual help which was originally practiced for a fellow villager during illness or burial as an obligation is now applied to serve an economic need of the villagers. This economic mutual help is called malapus. Malapus is an organization of a limited number of members and each member is to contribute a fixed amount into a common treasury. If the project is to buy or build a house for each member, the first house will be

¹Selosoemardjan, pp. 303-304.

²Soeboer Boedhisantoso, "Jagakarsa: A Fruit-producing Village Near Jakarta," in Villages in Indonesia, pp. 342-343.

given to the member who, by means of a lottery, happened to be the winner. However, contributions will continue and title for the first and all houses will be held by the malapus until every member has his own house.¹

In Other Various Activities

1. In Celeper, Central Java, a gotong royong practice is applied to repairing the roof of a house or changing its walls, digging a well in the yard, pounding rice in preparation for feasts, working in the fields, and other similar things. Lending money and facilities and offering services to neighbors are part of the mutual help of that village, including spontaneous help during sickness, death, and disaster.²

2. An Allang group in Ambon has formed a muhabet (burial association) by heads of families and shared in the expenses and work involved in funerals. When death occurs in the family of one of the members of the muhabet, the muhabet takes care of the responsibility of arranging the funeral: the preparation of the coffin and grave clothes, the digging of the grave and transportation for carrying the coffin to the grave, the funeral procession and service, the food and drink served, and the necessary things for burial. The muhabet has its own organization and statutes with regular officers formally elected.³

¹Van der Kroef, Part I, pp. 209-210.

²Koentjaraningrat, "A Village in South Central Java," Village in Indonesia, pp. 261-263.

³Cooley, p. 149.

3. In Ambon, villagers engage in mutual help in roof-thatching. The Ambonese form a roof-thatching association consisting of a certain number of members. A thatch is made of sago leaves plaited to form shingles which are used for roofing a house. Each member has a turn to have his house thatch-roofed. When time comes for the villagers for thatch-roofing, (a fine sunny day is chosen) each member prepares an agreed-upon number of bundles of palm-leaf shingles of 48" by 6" and they all work together to remove the old thatch and put on the new.¹

4. In Sumbawa, the villagers form a kind of mutual help called nulong. With nulong neighbors make a contract for mutual help. The more prosperous help the less prosperous with money or kind, and the latter help the former with labor. When the work is completed the contract ends with the payment made to the laborers.²

5. Villagers in Tapanuli, Sumatra, are members of one marriage group or another. Members of the marriage group (or his representative) should be present during the marriage feast performed by one member of the group. According to adat (customary law), parents of the bridegroom have to give a dowry to the parents of the bride, and the relatives, friends, and members of the marriage group of the bridegroom's parents will have to make an unfixed amount of money or other contribution during the feast to help for the dowry. It is understood that the closer the relations of the members of the marriage group to the bridegroom's parents, the larger is their contribution. This is reciprocal.

¹Ibid.

²Koentjaraningrat, pp. 263-264.

6. In Timor, with such works as fence building, planting, weeding, and other similar activities, people engage in mutual help. This is their way of maintaining good relations with one another and to get things accomplished in time.¹

7. In Central Kalimantan (Borneo) mutual help is usually organized by a pengulu (a village headman). Besides spontaneous and reciprocal types of mutual help, they also engage in a kind of obligation in the interest of the community such as building roads and irrigation systems.²

8. In a certain village in East Java, neighbors practice a kind of mutual help. In times of emergency or need, one could ask food or other things from his neighbor in a reciprocal way.³

9. In Lampung, the clearing of the jungle area is done through gotong royong. This kind of mutual help is especially encouraged by the government when in 1950 a transmigration program was launched to move people from areas (including cities) of Indonesia especially from Java which was too overcrowded. One area for transmigration was Lampung, South Sumatra. A group of people including their leader was transmigrated to Lampung. The leader of the group called kepala terbang (chief clearer) must first obtain a permit from the chief in the area and start clearing the area allotted to them. After the

¹Clark E. Cunningham, "Soba: An Atoni Village of West Timor," in Villages in Indonesia, p. 74.

²Alfred B. and Judith M. Hudson, "Telang: A Ma'anjam Village of Central Kalimantan," in Villages in Indonesia, p. 111.

³Sukarno: An Autobiography, p. 27.

area was cleared they began to plant dry rice field. If crops were good, they would bring their families to join them and invite more people to enlarge their group. Roads, bridges, markets, schools, places of worship, housing, water systems, etc., were built through gotong royong. The kapala terbang became the village headman of the community.¹

10. In Celebes, villages who own copra (coconut kernel) plantation engage in mutual help. In a certain village, twenty families formed themselves into a working force. Their work was to climb and pluck the coconuts and the main part of it, of course, was to break the coconut and get the nut. Each family was to be represented by a male, either the father or a son. They scheduled their working together each day for each family. If a family representative could not fulfill his obligation because of an unforeseen circumstance, he must pay in money although it was unusual to do so. After each of them had his turn, the obligation for that specific project was terminated unless they wanted to continue. This kind of arrangement applies to rubber plantations and other similar activities.²

11. In East Kalimantan (Borneo), the Banjar people engage in mutual help. Those who live near the coast have fishing as their means of livelihood. A group of thirty Banjar formed an economic

¹Kampto Utomo, "Villages of Unplanned Resettlers in the Sub-district Kalirejo, Central Lampung," in Villages in Indonesia, pp. 236-39.

²Interview, Junius Tirok, March 17, 1974.

cooperative. These thirty people equally contributed enough money to buy two fishing boats. They scheduled their time to go out fishing. When time came to go out fishing, they equally shared in buying their provisions and packed them into their two boats. They spent about one week out in the sea. When they returned home, each took the same quantity of fish for consumption and sold the rest for cash.¹

The various examples of gotong royong practices given above show how widely and variedly gotong royong has been in use in Indonesia. Whether in education, economy, or other fields, the various examples show the effectiveness of pooling energies and resources together for the common good of one and all in achieving goals. In education, the acquirement of knowledge, the opportunity to study, and the availability of resources, are facilitated by gotong royong. In economy, the pooling of resources together in capital, labor, experience, and skill, is enhanced through gotong royong not only for the improvement of the standard of living, but also in development of mutual respect for one another. As regards economy, Drs. Muhammad Hatta, the former Vice-President, said that it could best be developed through gotong royong, and it must be done through cooperative societies in which joint capital, experience, labor, and capabilities could be pooled together. This economic gotong royong could work more effectively than if one acted on his own.²

¹Ibid.

²Selosoemardjan, p. 300.

In other fields such as social, political, etc., gotong royong is a fact of life.

The various examples given above show the rich meanings and qualities of gotong royong. In education, examples given may mean achievement, cooperation, sharing, involvement, responsibility, reciprocity, improvement, consideration, humanness, solution to various problems, minimization of cost, progress, and harmony. In economy, the various qualities and meanings as mentioned above are repeated. Unity, cooperation, progress, and achievement, are qualities of gotong royong demonstrated in the building project of Mr. X. As stated in the first example under the subsection "In Economy," offers of service or labor, experience, job availability, management skill, improvement in standard of living, reciprocity, and acquirement of material things are among the qualities of economic gotong royong.

In various activities of gotong royong, such as mutual help in labor, reciprocity, spontaneity, burden sharing, group-life effectiveness, people-mindedness, the need for one another, preservation of good relations, dependence on one another, leadership, enjoyment, sense of belonging, and oneness are expressed.

Different terms are used for different kinds of gotong royong. Malapus (Javanese) for example, has an emphasis on the economic aspect of gotong royong. Sambatan (Javanese) expressed reciprocity, for example, in repairing or roofing a house. Marhara (Batak) is a term used for a voluntary offer of labor. Kerigan (Javanese) is a

term used for an obligation performed in the interest of a community. Muhabet (Ambonese) emphasizes an organizational aspect of extending a help in times of death or sickness. Nulong (Sumbawa) emphasizes the mutual help aspect. These are just a few examples of terms used to show the wide variety of terms and aspects of gotong royong practices in Indonesia.

Various Factors for Modern Changes

In the interest of progress changes have to take place. The Indonesian society is not static but dynamic. Blocks to change, and for that matter blocks to progress, have to be cleared away in order to attain progress. This desire to progress in the Indonesian society was inspired or influenced particularly through its contact with Islam, Christianity and Western progress, and more so since the Indonesian independence.

Blocks to progress, especially in the village societies, may be cleared away through enlightening and training the villagers to see their need and to orient them toward change. The communalistic culture of animist which was superimposed upon Hindu-Buddhism, for example, is a hindrance to economic progress, as J. H. Boeke stated.¹ The sharing of wealth by a wealthy villager with the people of his community, as Boeke illustrated,² shows a lack of responsibility, of initiative, or self-independence, and of economic need which are barriers to economic progress or change.

¹Legge, pp. 97-98.

²Ibid.; Cf. Koentjaraningrat, "Survey of Social Studies," in Villages in Indonesia, pp. 21-23.

While there are reasons against change, there are reasons for it. Reasons for and against change have been experienced by the Indonesians. A change may be rejected because people do not understand it. For example, when the Sultan of Jogjakarta introduced a democratic procedure in choosing members of the Panitya Pembantu Pamong Praja (Committee to Assist the Civil Service) during the Japanese occupation, the people did not understand it since they were accustomed to an autocratic procedure.¹ A change may be rejected if it is in conflict with the social norms and values of the people. For example, the Bataks of the northern Tapanuli, in general, rejected Western freedom in the area of sex because it is against their social norms. A change may be rejected if the bulk or forceful members of a society are against it. For example, the enforced requirement placed on the Moslems, during the Japanese occupation, in Indonesia, to bow down to Tenno Heika, was rejected by them since it is against their belief and since there were more than 80 per cent of them to resist such change. A change may be rejected if such change is not significant. That speaks for itself. Even agents of change may sometimes be rejected because of prejudice or attitude formed through things done by the agents in the past or the result of their activities or if the agents were using force in introducing change.

There are reasons, however, for accepting change. A change may be accepted because of a need for it. Family planning, for example, may be accepted by an overpopulated country if food is scarce there

¹Selosoemardjan, p. 395.

and if it is not against people's culture or belief. A change may be accepted because of its meaningfulness and value to the people. An invention or discovery, for example, which may be introduced from within a society or outside of it, like an engine plough or tractor, may mean much for the Indonesian farmers and it still suits a gotong royong life of the people. A change may be accepted because, by nature, human behavior is variable and changeable.

Changes in cultures have occurred in Indonesia during its history. These changes happened at a low or fast rate, in smaller or larger scale, and more in some places than in others. But vast changes were brought to Indonesia particularly by Islam, Christianity, and the Indonesian independence.

Islam

When Islam came to Indonesia, it introduced an individualist-socialist combination to a communalistic society of Animism and Hindu-Buddhism. The professional traders who brought Islam to Indonesia first had contact with the Indonesian traders. The Indonesian traders were converted into Islam. They profited from the business contact and found a new religion.¹

Islam followed the trade-routes in its spread in Indonesia. It started in Perlak, North Sumatra, the territory of the Acenese. From North Sumatra, it spread to Malacca, to the territory of the Minangkabau, to Brunei in Kalimantan, to Demak, Banten, and Cirebon, in Java. From Sumatra Islam was spread directly to East Indonesia

¹Clifford Geertz, The Interpretation of Culture (New York: Basic Books, Inc., 1973), p. 149.

(the Moluccas) in the pursuit of the spice trade. It spread at the same time, in the cities of Central and East Java and on to Banjarmasin, in Kalimantan, Makassar, in Sulawesi, and to Maluku (the Moluccas).¹ Thus Islam was first the religion of traders and city people when it came to Indonesia.

It is significant that Islam won territorial kings and tribal chiefs. In this way it was easier to approach the masses. Islam, somehow, won the matrilineal Minangkabau group into the Islam culture although the matrilineal custom was and is still retained. With Islam, the knowledge of trade was introduced to the people. With trade contacts, changes were brought to the people's cultures. The cities and the tribal chiefs and kings were key points of communication in bringing Islamization of the people while retaining the high status of the Acenese, Makassarese, Ambonese, Iban Dayak, Alorese women.²

Islam has brought changes to Indonesia in its role in nationalism. The Boedi Utomo (High Endeavor) caught the interest of the Western-educated Indonesians who were leaders of nationalism. Through that pre-political party, Islam and Western influence were fused together in the persons of the national leaders. Students who went to study abroad to get Western education were Moslems. These students were busily engaged in political movements abroad and made contact with students from other countries and learned about Islamic movements in countries like India, China, Japan, Turkey, and the,

¹Van der Kroef, pp. 252-53.

²Zainuddin, p. 59 (map).

Middle East.¹ When they returned to Indonesia they became leaders in the national movement and put their knowledge into action. Through the Muhammadiyah² movement, especially through its schools, further penetration was made to secluded areas through which changes were introduced to the village societies. The Muhammadiyah schools, some of which were Dutch schools, brought Eastern and Western cultures to the Moslem-majority Indonesians.

An Islamic political party which brought a significant change to Indonesia was Sharikat Islam (Moslems Association). Sharikat Islam was originally founded in 1912 by a group of business-oriented Moslems to strengthen themselves against the Chinese in business competition.³ But it grew to be a significant political party which had a membership of two million in 1919.⁴ As a political party it became a platform for expressions by the various forces and leaders who were deeply absorbed in Nationalism, especially under the leadership of Tjokroaminoto.

The followers of Islam engaged in various activities. The Dutch did not interfere with the spread of Islam and the activities of its followers. The Sharikat Islam cooperated with the Muhammadiyah in convening the al-Islam Congress in 1922 for the purpose of reforming

¹Van der Kroef, p. 191.

²Muhammadiyah is a socio-religious movement established in 1912 in Indonesia aiming at spreading Islam through various methods such as schools, orphanages, hospitals, and other social services.

³Harry J. Benda, The Crescent and the Rising Sun (The Hague: W. van Hoeve Ltd., 1958), p. 45.

⁴Ibid., p. 42.

world-wide Moslems and preserving Islam from secular nationalism.¹ They formed a Young Muslims' League in 1925 for the purpose of preserving the Moslems from the influence of the West.² Those in the rural areas tended to be syncretic and those in the urban areas tended to be modernized. While these views split the Moslems, their influences still went further to the various localities.

The annual pilgrimage of the Indonesian Moslems to Mecca was an opportunity for them to make contact with Moslems from various countries. With the idea of a Pan-Islamic International, the Indonesian Moslems might tend to withdraw their loyalty from the Dutch. This led to the adoption of a policy which promoted Western education for the Indonesians as proposed by Christiaan Snouck Hurgronje.³ Similarly, Hurgronje was consulted on how to pacify the Acenese Moslems in North Sumatra.⁴ With Western education further changes were brought to the Indonesian people.

Christianity

Christianity came to Indonesia with the Dutch. Since the interest of the Dutch was, at first, mainly on trade, they did not intend to change the social structure and cultures of the Indonesian people. However, changes were brought by the Dutch. Their commercial interest necessitated the building of cities and trade centers. They built cities along the coast of Sumatra, Java, and the

¹Ibid.

²Ibid., p. 53.

³Ibid., p. 49.

⁴Fischer, p. 52.

eastern parts of Indonesia. The Dutch themselves lived in cities. For example, when the population of Bandung in 1936 was 12 per cent Europeans and 77 per cent Indonesians, the housing in the city was occupied by 52 per cent Europeans and 40 per cent Indonesians and the rest by other Orientals.¹ Other cities where the Dutch liked to live were Medan, Palembang, Surabaya, Semarang, Makassar, and in other smaller ones. The first city which the Dutch built was Batavia (Jakarta).² Thus, the Indonesian cities were the cradles of Christianity.

When a new zeal for missionary enterprise arose in the Netherlands, Christian missions began their penetration into the remote areas and interiors of the Indonesian archipelago. The Dutch opened opportunities for foreign missions to evangelize the various ethnic groups of the Indonesian people. They started missions in Ambon and Minahassa. They invited the Rhenish Mission to open missions in Borneo. The Rhenish Mission moved to Tapanuli of North Sumatra where they achieved one of the most wonderful missionary accomplishments of our times.³ Changes were rapidly brought to Indonesia particularly through education which Christian missionaries were eager to advance in the course of their missions.⁴

¹Leslie Palmier, Indonesia (New York: Walker and Company, 1965), p. 67.

²Van der Kroef, p. 153.

³Rauws, et al., p. 81.

⁴Ibid., p. 79.

While literacy rated only 6 per cent in Indonesia when it attained its independence the rate was higher in Christian areas. In Christian localities such as Posso, literacy was 9 per cent; in the Batakland, 12 per cent; in Sangihe and Talaud, 35 per cent; in Amboina and Saparua, 39 per cent; and in Minahassa, 45.7 per cent.¹ Ten per cent of the Western education system was operated by Christian institutions.²

Christians were known in some parts of Indonesia because of their hospitals, welfare works, Youth Christian Movement, and educational institutions. The Roman Catholics, for example, according to the 1967 statistics, operated 2414 elementary schools, 520 secondary schools, 49 normal schools, 134 professional schools, 31 major and minor seminaries, 68 orphanages, and 77 hospitals.³ The same is true with the various Protestant churches.⁴

When the Ethical Policy was implemented (or even long before the inception of the Ethical Policy) Christians were particularly benefited by Western education. In Menado area there were 111 elementary schools (most of which were found in Minahassa) in 1882 whereas in Jakarta itself there were only six of them. Literacy in Minahassa has been kept high, not just since independence but

¹Rauws, et al., p. 142.

²Ibid., p. 143.

³The New Catholic Encyclopaedia (New York: McGraw-Hill, 1967), VII:480-81.

⁴Rauws, et. al., pp. 120-22.

since the turn of the twentieth century. The Minahassa people became one of the outstanding examples of the effect of Western education on an indigenous people.¹

The Minahassa people recruited government servants, school teachers, office workers, army personnel, and filled out various positions even before independence.

"The Bataks," wrote William Marsden, in his History of Sumatra (1783) were "savage and inaccessible people."² Two missionaries were pierced to death by the Bataks some twenty-five years before the Rhenish Mission began its wonderful and fruitful work.³ With the different approach of Dr. Nommensen, Christianity was appealing to the "savage" people. Missionary Nommensen brought to the Bataks what they wanted to get--education. He knew that the Bataks were ambitious and thirsty for knowledge. Schools were opened. They accepted Christianity and its benefits. They were trained to be school teachers and evangelists to further evangelize their own people. Village headmen became church supporters and church board members. Their children became church leaders. They adopted Christian names. Although they had been progressive and ambitious people before they became Christians, Christianity made them even more so. The Bataks constitute the largest Christian group (homogeneous group) in Indonesia and is the largest Lutheran Christian body in Asia.

¹Ibid.; cf. ITKA News Bulletin, Special Edition, February 2, 1974.

²Rauws, et. al., p. 80.

³Ibid., p. 8.

During the acute shortage of teachers early after the independence, the Bataks supplied a large percentage of teachers to staff the newly opened schools. This gives some evidence of what Christianity has brought to Indonesia.

The Ambonese were introduced to Christianity early in the seventeenth century. They were first contacted and converted by the Roman Catholic missionaries but afterwards they turned to Dutch Calvinism and remain loyal to Protestantism after so many centuries have elapsed.¹ They were so absorbed with Western culture that they lost their own native language. They have been accustomed to Western education since 1612.² Through the mobility of the Indonesian Christians along with the Dutch, they contacted more Indonesians and converted many of them to Christianity.

Christian students who received Western education became leaders in the National Movement toward independence. As they made contact with non-Christian political leaders who also had received Western education, Christianity became known to them. President Sukarno himself studied with a Christian pastor.³ With him as the first president, independence was brought to Indonesia.

Indonesian Independence

Indonesian independence has brought changes to the country: in education, economy, social relationship, politics, and other fields.

¹Ibid., p. 34.

²Ibid.

³Sukarno: An Autobiography, p. 114.

In respect to education, every Indonesian citizen is constitutionally entitled to an education. Schools were established in various localities throughout the country. Educators and parents engaged in mutual help for nation-building. Mobility of teachers and students encouraged more contact among the people. Cities were crowded by students from every direction seeking higher education. Many students were sent abroad on bursary plan or by private individuals. Various positions in the Government or in private enterprises were opened to the graduates. Students from the various ethnic groups met together in schools and intermarriages among them have become common.

In economy, they have started to industrialize. Although those in the rural areas were still behind compared to those in the cities, the Indonesian economic system was not a "dual economy." In trade with foreign countries, the Indonesians have been handling their exportations and importations of goods. They have trade relations with other countries including the two power blocs. Besides utilizing their own capital and labor resources, they have borrowed capital to expand their industries. Their economy which used to be handled by Western and Oriental foreigners is now handled by nationals. More of the rural people moved to cities to engage in business of various kinds. These are modern changes.

In social relationships, the Indonesians were not confined to their own village society, clan, or tribal group. They no longer based their relationships to one another merely on kinship which very often was absent in cities or places of work. They accomplished

their relationship to one another through geographical proximity and mutual understanding and good neighborliness. Their social life as individuals were not limited by provincial, local, and kinship ties. The same is true in their national relations with other countries. Independence and nationhood have broken down their geographical and social barriers although some elements of differences might still have to be eradicated from the Indonesian social life.

The free mobility of army personnel, government servants, teachers, businessmen, and students in the pursuit of knowledge were signs of progress achieved through independence. The free flow of rural people to urban areas for various purposes has swelled the main cities of Indonesia and brought changes unprecedented in its history. Parents moved into the city so that their children could have a better chance for higher education since educational facilities are more available than in rural places. Besides, they can have a better chance for earning a better living and a better choice of occupation. Educated people believe that their rightful place is in the city. The chances for better jobs and higher and more challenging positions are improved in the city. Entertainments of various kinds attracted young people to the city. Even churches, because of the city business connection of their members, are now moving toward the city. These are factors which effect changes in modern times.

Because of these changes the rural social emphasis and the urban economic emphasis will have to be blended and modified and a

discriminate adjustment of gotong royong practices will have to be made to suit modern changes. Some points of adjustment may be necessary to make in the application of gotong royong to modern changes.

Gotong royong practices used to be performed in village communities when a need arose and endured only for a very limited time for a selected kind of activities. Now the gotong royong approach should continue to operate in rural and urban areas for effectiveness of group activities and good social relationships among neighbors.¹

Economic consideration must be present in gotong royong with a view of obtaining maximum results with the least possible effort and expense. The gotong royong approach should be consciously and deliberately pursued in order to improve the standard of living of the country.² It means that when a project is economically sound it must then be carried out with the flavor of gotong royong.

Since gotong royong has an economic aspect, administrative ability and calculation should be included in it. Thus, practical training in leadership, knowledge of handling capital resources (whether monetary, manpower, skill, etc.), guidance and supervision must be included in a gotong royong practice. The cooperation of the Government for leadership training, sense of responsibility, guidance, and advice, is required for effectiveness of a gotong royong practice. Gotong royong should be applied not just as an

¹Selosoemardjan, p. 301.

²Ibid.

idealistic principle but must be acted upon, and lived out, thereby altering the fabric of Indonesian society. These adjustments must be considered in applying the gotong royong concept to modern changes.

CHAPTER III

GOTONG ROYONG AND THE INDONESIAN NATIONHOOD

In order to understand gotong royong better as it relates to Nationalism, it is necessary to give in this chapter some background of the social milieu of the Indonesian people--the rural people. In the way of life of the rural people there are elements of Nationalism which are important to the National Movement which have resulted in the National Independence of Indonesia. There are diversities among the rural people of the various localities, but they have become a united and independent nation. There are factors which have led to the independence of Indonesia but the driving force through which all those factors worked is gotong royong.

Gotong royong referred to here is more than the mutual help in agricultural labor; it is more than a participation in a community project as an obligation in the interest of the community; it is the community spirit (although the first two are included here) which is particularly emphasized. It is through the community spirit that social ethos is preserved. It is gotong royong as a community spirit that President Sukarno emphasized to be cultivated and developed by the Indonesian people in order to give birth to a nation.¹ This chapter,

¹Sukarno: An Autobiography, pp. 177-79. The spirit of gotong royong was the emphasis of President Sukarno's address on Panca Sila on June 1, 1945 before the Republic which was to be based on Panca Sila was born.

therefore, intends to portray some elements of Nationalism in the way of life of the rural people, national movement, and national independence of Indonesia.

The Indonesian Elements of Nationalism

Rural communities in Indonesia are formed through kinship, common residence, and common interest and common objectives. In former days, small village communities joined themselves together to form a larger community in order to effectively defend themselves against warring neighbors. They formed kin group, clan group, petty kingdoms, and larger kingdoms such as Mataram, Melayu, Seriwijaya, and others. They belonged to aristocrat group, commoner group, dependent group, and slaves.¹ They cherished traditions, myths, stories of patriotism, and messianic expectations in various localities. They early developed the art of group living, leadership, and making decisions through mushawarah (deliberation) and mufakat (consensus). Decisions thus drawn by the village societies were implemented through group participation which is important to the concept of gotong royong.

Pre-Nationalism (Elements of Nationalism)

In order to give a better understanding of the rural societies, it is necessary here to give some examples of rural societies of the various localities. They may be small or large depending on the density of the population, tradition, and other factors. Some rural

¹Ruth T. McVey, ed., p. 59.

societies taken from various islands and ethnic groups of Indonesia of which some are large and some are small are given as follows:

1. Central Java (represents the Javanese). The Javanese are the largest ethnic group in Indonesia. They represent about 46 per cent of the Indonesian population.¹ The Javanese villagers concern themselves mostly with their immediate kinship and neighbors. From Hindu-Buddhism they inherit three levels of expression. When they communicate with people, they use a highly cultured language to their superiors or people of higher class; middle class expression to middle class people; and coarser expression to low class people. They are classified according to their occupation, such as: wong cilik (little people), sudagar (traders), priyai (of higher class), ndara (the nobility), kauman (urban settlers). The Javanese are wet-rice cultivators. Class stratification based on landholding is minimal in Central Java since most of arable lands are in the hands of smallholders. They profess Islam. They either belong to the abangan (those who do not follow Islamic teaching strictly) or the santri (those who follow Islam strictly). Kamitua is the village headman; lurah is next higher; panewu is higher than lurah. In Jogjakarta, this village organization goes higher still to bupati (next higher), and on to the sultan. (The Hindu term "raja" is replaced by Islamic "sultan"). The Javanese set rules for their community life: for weddings, ritual feasts such as sunatan (circumcision), selametan

¹The New Encyclopaedia Britannica, Micropaedia, Vol. IX, see "Sundanese."

(ritual feast), etc. The Javanese kinship is bilateral. They have communal properties such as graveyard, forest, waterspring, shrine for worship, etc. In their religious rituals, social, and agricultural life, they adopt gotong royong practices.

Some gotong royong terms they use are: grojongan if "same work for same work" is the proposition; nyambat if help is asked and is reciprocal; alur waris if a kin group works together to clear an ancestral grave; tetulung layat if service, food, or money is offered without repayment; njurung if voluntary help is offered without expectation of return; gugur gunung if labor is offered free as an obligation for community interest and food is not served; kerigan if labor is offered without payment or compensation in the interest of the community and if such labor is an obligation which can be fulfilled by paying a laborer to do it as one's substitute; krubutan if it involves work in the rice field in which food is not served and if it is reciprocal.¹

2. The Balinese. The Balinese, like the Javanese, are wet-rice cultivators. The Balinese are Hindu. While Central and East Java, like Bali, were controlled by Hinduism during the Majapahit kingdom, the Balinese have remained Hindu. (See under Sundanese, the Javanese and Sundanese compared). In spite of their isolation they

¹Koentjaraningrat, "Celapar: A Village in South Central Java," in Villages in Indonesia, pp. 244-80, passim; cf. Hildred Geertz, "Indonesian Cultures and Communities," in Indonesia, ed. Ruth T. McVey, pp. 24-96, passim; cf. Koentjaraningrat, Some Social-Anthropological Observations on Gotong Royong Practices in Two Villages of Central Java, trans. Claire Holt (Ithaca, New York: Cornell University Press, 1961), Appendix III, pp. 48-52.

are rich in culture. They are well known for their art, dance, and sculpture. They have numerous temples and elaborate religious rituals. Cremation is a very important function for them. The Balinese represent about 2 per cent of the Indonesian population.¹ Every village or settlement has three types of social unit; they are: the Kahyangan Tiga (a set of three temples), the banjar (a council of heads of households or hamlet association), and the representative of the Government (later addition), called perbekel. The banjar owns a gamelan orchestra. Income from performance will partly go to the banjar treasury. The Balinese have many societies. Their social units are often overlapping, but they preserve their distinctiveness and their teknonymy.

The Balinese practice gotong royong. Large jobs such as road building, building a new wall around temples; light jobs such as preparing for the feast of cremation, are all done by gotong royong. As in other localities of Indonesia, the Balinese engage in gotong royong to build schools, to dig canals or repair dams, and other social or group activities. They cooperate in preparing offerings for their temple rituals. When death occurs, they practice gotong royong in preparing the necessary things for the funeral. The Balinese have agricultural groups of many kinds and they engage in gotong royong to do their agricultural works.²

¹Clifford Geertz, "Tihingan: A Balinese Village," in Villages in Indonesia, pp. 216, 217, 232, 236-7, 242; cf. Pryohutomo, Ethnologie, stenciled material (Jogjakarta: Jajasan B. P. Gajah Mada, 1954), pp. 33-44; see also Joh. Rauws, et al., The Netherlands Indies, pp. 83-4.

²The New Encyclopaedia Britannica, Micropaedia, Vol. III, see "Indonesia."

3. The Makassarese and Buginese profess Islam. They early made contact with Islam when the spice traders from Gujarat and the Arabs came to Maluku (the Moluccas) and became converts to Islam in the early seventeenth century. They represent less than 4 per cent of the Indonesian population.¹ They have been a seafaring and trading people for centuries. They sailed to the port cities of Java and Sumatra for trading as well as to other places outside Indonesia such as Singapore, Penang, Bangkok, and China. They were bold sailors and pirates. They conquered territories and made slaves of their captives. They had colonies in Sumbawa, Riau Islands, and Borneo. The Buginese and Makassarese social stratum is fluid. For example, a commoner may not remain a commoner but he may advance to a higher rank of status. The kin group is the nucleus for a localized community. The Makassarese and the Buginese speak different languages. The Makassarese keep marriages mostly endogamous. A wedding is a very important social event in a Makassarese community. An elaborate wedding may last for three to seven days or even longer. Such an elaborate wedding increases prestige for both the bride and the groom. High bride price enhances status. Indicators of wealth are land, livestock, and houses. Such wealth is found in the hands of a few. Wealth, birth, position, and education are factors for status. The kapala (village headman) is elected from one of the dominant kin groups. He is the leading figure in the community. The second

¹Hendrik T. Chabot, "Bontoramba: A Village of Goa, South Sulawesi," in Villages in Indonesia, ed. Koentjaraningrat, pp. 189-209; cf. Joh. Rauws, et al., The Netherlands Indies, pp. 175-7.

leading figure in the community is the guru (Moslem religious official); and the third is the pinati (leader of the ancestor cult).

The village headman is leader in gotong royong work since he is in charge of the various agricultural works and community projects.¹

4. The Ambonese village society has mata rumah which consists of males and their wives and unmarried females. It also has the familie (bilateral group). Their residential status is either orang asli (original settlers), or pendatang (immigrants), or asing (foreigners). The Ambonese numbered about 73,000 (1961).² Their village headman is called raja. At the center of the village there is a baileu which is a combination of a town hall and ceremonial adat house to them. Their villages are called negeri. They are Christians, Moslems, and mixed Moslem-Christians. Islam was brought to them by the Islamic kingdom of Ternate. Christianity was brought to them first by the Portuguese priests, then by the Dutch and they remain loyal to Calvinism. During the spice trade of the seventeenth century the Ambonese were producers of cash crops. Their original native language was lost through the influence of the West.³ Kin group is the major social unit. The Ambonese are swidden farmers. Land tenure is held by the dati (village corporation whose members consist of headmen of kin groups). The marriage ceremony takes place three times: at the headman's residence,

¹Ibid.

²The New Encyclopaedia Britannica, Micropaedia, Vol. I, see "Ambon."

³Hildred Geertz, "Indonesian Cultures and Communities," in Indonesia, ed. Ruth T. McVey, p. 93.

in the church (for Christians), and during the adat gathering in which the groom's party convey the marriage wealth (harta kawin) to the bride's family. The influence of the West is particularly felt through education. There were 54 schools with 5,190 pupils in Ambon in 1700.¹

Gotong royong is a common practice in Ambon. It is applied to agricultural activities, building projects, house roofing, and in cooperative societies. Funeral gotong royong is called muhabet.²

5. The Sundanese. The Sundanese are the second largest ethnic group in Indonesia. They numbered about 17 million (1972).³ They speak a language which has its own literature and script and several dialects. They are different from the Javanese; the Sundanese, unlike the Javanese, were not influenced by Hinduism. When Islam came to Java, the Central and East Java (the Javanese) were never transformed by the Islamic influence since the pre-Islamic elements remained strong there, while the Sundanese remain loyal to Islam. The Sundanese welcomed Islam as their first-hand religion while the Javanese were not in that position because of their Hindu background. But their different backgrounds make it easier for the Javanese to become Christians than the Sundanese. The Sundanese observe customs and ceremonial feasts of various kinds such as housebuilding,

¹Joh. Rauws, et al., The Netherlands Indies, p. 35.

²Ibid.

³The New Encyclopaedia Britannica, Micropaedia, Vol. IX, see "Sundanese."

pregnancy, birth, selamatan, circumcision, etc. Land property can be sold either as jual mutlak (when buyers have absolute right to the land) or jual gade (pawning) or jual akad (as mortgage). For livelihood they work as farmers, middlemen, laborers, or engage in small businesses such as making krupuk (shrimp chips), soya sauce, bean curd, peanut oil, roof tiles, or as bicycle repairers, blacksmiths, carpenters, cement workers, tailors, launderers, etc. They enjoy entertainments such as, ronggeng dance, wayang golek (puppet show), narrative song, poetry, and local dance. Their village community is governed by a lurah (village headman) and a council of elders.¹

They engage in gotong royong practices in their various rituals and agricultural works. A gotong royong labor without payment but with good meals is called hiras. If one sends his representative or servant to work in other people's sawah (rice-field) in exchange for later work on his own, it is called liliuran. Such occasions as life-cycle feasts, house-buildings, illnesses, deaths, and needs of various kinds, the Sundanese engage in gotong royong practices.²

6. The Minangkabau are located in the interior of Sumatra. They represented about 4 per cent of the Indonesian population (1972).³

¹Andrea Wilcox Palmer, "Situraja: A Village in Highland Priangan," in Villages in Indonesia, ed. Koentjaraningrat, pp. 299-325, passim; cf. Ruth T. McVey, ed., in Indonesia, pp. 24-96, passim.

²Hildred Geertz, "Indonesian Cultures and Communities," in Indonesia, ed. Ruth T. McVey, pp. 41, 44, 47; cf. Andrea Wilcox Palmer, in Indonesia, ed. Ruth T. McVey, pp. 309-310.

³Harsja W. Bachtiar, "Negeri Taram: A Minangkabau Village Community," in Villages in Indonesia, ed. Koentjaraningrat, pp. 348-385; cf. Hildred Geertz, "Indonesian Cultures and Communities," in Indonesia, ed. Ruth T. McVey, pp. 78-85.

Being matrilineal, their kinship-based community is comprised of kaum (brothers and sisters, mother, mother's brothers and sisters and the sisters' offspring, and grandmother). The descendants of a maternal ancestor form a sabuah parui (out of one womb) the formal head of which is called pengulu andiko and the members of such a family group is called anak buah. Children are supported by their mother's brother, called mamak (uncle). The kaum is enlarged into a village society called negeri the headman of which is called pengulu. In the past, each negeri, whether small or large, made its own rules and regulations to govern its own community independently, so much so, that no two negeri were alike in their rules of social life. But eventually several negeri were combined to form a larger negeri for a more uniform rule of the village society. Traditionally, the Minangkabau are democratic although they also have some elements of autocracy. In their village gathering they follow the system of mushawarah and mufakat (deliberation and consensus). They have a saying, "Berdiri sama tinggi; duduk sama rendah" which means "To stand equally high; to sit equally low." But the Minangkabau village societies are also divided into several territorial units called suku. Each suku has a name of family group attached to it. To belong to a particular suku, a person must adopt the name of the suku which has to be authorized by the pucuk suku (head of the suku). The pucuk suku is the autocratic ruler of the suku. He has a bendaro (secretary), a panglimo (commander), and a kadi (in charge of religion). The Minangkabau are mainly rice cultivators. They like to go merantu (to seek fortune somewhere). They have enough arable

lands to cultivate. They classify their properties as: harta pusaka (lineage property), harta pencarian (acquired property), and harta ulayat (community property). The Minangkabau village society is a federation of lineages (corporate kinship of about 300 members) which is headed by a pengulu (village headman). They profess Islam. Their social functions and religious festivities are held in the rumah gadang (a huge artistically built house for dwelling), such as a weddings, seasonal feasts, etc.¹

The Minangkabau engage in gotong royong activities for various projects such as, in enlarging their negeri, in building the rumah gadang (which is made of large and tall posts and heavy timbers), in their various feasts and religious rituals, and in agricultural activities.²

7. Central Kalimantan had the population of 496,000 (1963).³ They are mainly swidden farmers. Traditionally they lived in long-house dwellings. They enlarge their land inheritance by clearing the forest. Their religions are Islam, Christianity (primarily Lutheran),⁴ and kaharingan (an animistic belief of the indigenous people). A

¹Harsja W. Bachtiar, "Negeri Taram: A Minangkabau Village Community," in Villages in Indonesia, ed. Koentjaraningrat, pp. 358, 361, 368.

²Ibid.

³Alfred B. and Judith M. Hudson, "Telang: A Ma'anyan Village of Central Kalimantan," in Villages in Indonesia, ed. Koentjaraningrat, p. 90.

⁴Christianity brought by the Rhenish Mission of Germany was started in Kalimantan before it began to evangelize the Batak of North Sumatra in 1863. See Joh. Rauws et al., The Netherlands Indies, pp. 49-51, 78.

particular village society of Telang, Central Kalimantan, was studied by Alfred and Judith Hudson in 1963. Family units called perinduk are enlarged into households which are headed by asbah. The asbah is to be consulted in weddings, and on land and family disputes. He is the head or representative of a family group. The village society is administered by a pembakal (village headman), and a pangulu as adat head.¹

The pembakal is usually the one to organize village gotong royong. Their mutual help is "a day for a day" exchange labor if it is arranged on a reciprocal basis. In some cases free labor is donated. If a host is popular, he may get more participants in free labor to work on his field or project. He may, for example, announce that he is going to kill a pig for their meal which is the way to swell the number of the participants. If the work is completed early, they spend the rest of the day eating, joking, and dancing, reciting pantun (poem) and have a good time together. Their community buildings, a large balai adat (assembly hall), a rice storehouse, a market shed, and other such buildings, were built through gotong royong.²

8. The Timorese are swidden farmers. The Indonesian Timor had 2-1/2 million population (1970).³ Clark E. Cunningham conducted a field work in a village community in Soba, West Timor, between 1959

¹Alfred B. and Judith M. Hudson, "Telang: A Ma'anyan Village of Central Kalimantan," in Villages in Indonesia, ed. Koentjaraningrat, pp. 90-114.

²Ibid.

³The New Encyclopaedia Britannica, Micropaedia, Vol. IX, see "Timor."

and 1961 and information provided here is based on his work and other sources. The Atoni village society is based on kin group and its social life is normally restricted to small groups of hamlets. The village settlers are classified as kuatuf (village owner), atoin asaut (lineage members), and atoin anaot (strangers). Females are subordinate to males. Division of work is made for men and for women. Harvesting, for example, is primarily a work for women; fence building is a work for men. The Atoni's village headman is called temukun. He is the one to announce when to commence ploughing and sowing. The Timorese are predominantly Catholics. In the marriage ceremony, the wedding feast is provided by the bride's party and the groom's party is to pay the bride wealth with cattle, coral beads, silver, and money. The Atoni regard the wife-giver as superordinate to wife-taker. Bride price transfers a woman to the lineage of her husband. The Atoni society has three social stratifications: usif (princedom), tog (commoner), and ate (slave). The Atoni are animistic. They believe that misfortunes come because of unfaithfulness in performing rituals. They observe taboos such as, prohibition of certain foods for a pregnant woman. The Atoni people have a sense of independence and self-reliance in their duties. They speak several different languages.¹

¹Clark E. Cunningham, "Soba: An Atoni Village of West Timor," in Villages in Indonesia, ed. Koentjaraningrat, pp. 63-69; cf. Hildred Geertz, "Indonesian Cultures and Communities," in Indonesia, ed. Ruth T. McVey, p. 39; cf. Joh. Rauws, et al., The Netherlands Indies, pp. 29, 32, 35, 53.

The Atoni people practice gotong royong in fence building, building corrals for their cattle, in wedding and harvesting their fields, in gathering building materials, and in building houses. In farm work, they prepare meals as compensation for voluntary labor received. Voluntary labor is usually offered to help older folks in the community. An exchange of labor is another kind of gotong royong practice in the Atoni society in which a carpenter may do carpentry for one who does farming for the carpenter. Service may be rendered free by a group of villagers in exchange for the leadership of an unsalaried village headman. Offspring of cattle or full-grown ones may be given by a cattle owner to one who shepherds his cattle. In the interest of the community, a road may be built by villagers for trucks so they don't have to individually carry their farm produce to the market and the trucks transport their commodities for them.¹

9. Sumbawa, East Indonesia, has a population of about 20,000 people.² The people speak Biman and Sumbawan and several dialects. One village community there is called Rarak. The Rarak people profess Islam. They are swidden farmers. They plant root crops, tree crops, and food crops of various kinds. They raise livestock such as horses, buffaloes, goats, chickens, and ducks. Being shifting farmers, they live in two houses. They divide the year about equally to live in a

¹Ibid., pp. 73-4.

²The New Encyclopaedia Britannica, Micropaedia, Vol. IX, see "Sumbawa," in Villages in Indonesia, ed. Koentjaraningrat, in the article by Peter R. Goethals, p. 32, the population of Sumbawa was over 400,000.

permanent house located in the main settlement and a temporary house located on the swidden farm occupied during the growing season. They live in a small group, hardly called a kin group. The lack of togetherness (by living in two houses) is not feasible for kin group living. There is no pattern of bride price in Rarak but there is an elaborate wedding feast the expenses of which are to be borne by both bride and groom parties. Marriage takes place between first cousins, second cousins, third cousins, and between unrelated villagers about equally in frequency which reflects the kind of society they have. Their village society is administered by a lebe (village headman) assisted by a mandur (an unpaid helper), in social functions, agricultural matters, etc.¹ They engage in gotong royong to carry the rice to the barn during the harvest and to their permanent settlement when the time comes to leave their temporary swidden dwellings. To plough, weed, and harvest the field is a gotong royong program. They do the same with the activities for preparation for harvest festival occasions. Their gotong royong term for mutual help with payment in money or in kind or with meal is called nulong. The term basiru is used if mutual help is based on "a day for a day" reciprocal exactness.²

10. The Batak are interior people. They represented less than 3 per cent of the Indonesian population (1961).³ The Batak

¹Peter R. Goethals, "Rarak: A Swidden Village of West Sumbawa," in Villages in Indonesia, ed. Koentjaraningrat, pp. 30-62.

²Ibid., pp. 43-4.

³The New Encyclopaedia Britannica, Micropaedia, Vol. V, see "Indonesia."

subgroups are: Karo, Pakpak, Toba, Simelungun, Angkola, and Mandailing. They speak various Batak dialects. The Batak basic community consists of huta (village settlement). The huta vary in sizes. The average huta consists of from six to forty houses. The patri clan which constitutes a village community is called marga. Specific information dealt with here is on the Batak-Toba. When a clan increases, some of its members move to a new territory. If the new territory produces good crops, they build a more permanent settlement and invite more people, perhaps from their own marga or others of different marga and organize their own community. The first settlers become the marga raja (ruling marga). Usually, members of the marga raja know from memory, or through the help of experts, their family tree and the history of their lineage for several generations. Knowledge of the family tree, wealth, and leadership ability, will qualify a member of the marga raja to become a raja (marga society headman) of the marga society. The marga can increase more rapidly through birth and survival of offspring. At every marriage feast when the groom's party conveys the bride price to the bride's party, wishes and blessings of the bride price recipients are always expressed something like this: "May the bride have many sons and daughters like the stars in the heaven." Various rituals are performed on behalf of a child from birth through childhood to keep away evil spirits for the safety of the child. The Batak people want to increase the membership of their respective marga. They want fertility, prosperity, wealth, power and strength over their rival marga, and to be the marga raja and headman of their marga society.

In marriage, the bride's party which is the giver, is called the hula-hula; the groom's party which is the recipient, is called the boru. The boru accept a subordinate position. This is expressed during ritual or festival occasions. During a funeral of an elderly member of a community, for example, the ceremony is climaxed by a distribution of specified parts of a sacrificed water buffalo or pig. Each portion distributed is an expression of honor and respect to the recipients. Both the boru and the hula-hula will accordingly receive their respective portion. The hula-hula is honored in this ceremony. That blessing is brought by the bride to the groom's party (in offspring, prosperity, etc. by which the bridegroom's marga is strengthened) cannot be denied. The willingness of the bridegroom's party (boru) to accept subordination is an expression of gratitude. The boru often repeat in getting a bride from the hula-hula and thus their relationship is further strengthened and reconsolidated.

The Batak are wet-rice and swidden cultivators. Their method of rice field cultivation does not change. Their religions are: Christianity, Islam, and parbegu (believers in spirits). Before the advent of the Dutch, marga societies engaged in war with each other. Each huta (group of houses) of the marga society was surrounded by prickled bamboo and a strong gate to defend the huta population from invaders. The Batak were warriors. They treated their captives as slaves and put them to work in their fields.

The Batak practice gotong royong. Hoeing in the field, planting the rice seedlings, preparing for a feast, building a rumah Batak (or

just rumah--similar to the rumah gadang of the Minangkabau), building a fence or road, repairing a dam, engaging in war for defence or victory, carrying the rice home from the field, establishing a cooperative society, helping the sick and during death, etc., are done through gotong royong. Such terms as, marsiurupan and marsialapari are common. Both terms respectively mean mutual help and taking turnsto help one another.¹

The above examples show the variety of the Indonesian village societies which constituted some 85.4 per cent of the Indonesian population (1961).² One factor which unites people of a village society is kinship. Kinship may be virilocal as it is in Batak Karo; an extended family in Minangkabau; and bilateral in Central Java. Relationship through kinship, proximity, and common objectives constitutes a sense of identity which determines the limit of the Indonesian village community.

The basis for social stratification and leadership is different in different village societies. Social stratification is based on seniority (original settlers) in Karo, in Soba, Timor, in Ambon, in Somaraja, in some areas of Irian Jaya, and in villages of Central and East Java; it is based on birth in Bali; it is based on land

¹Joh. Rauws, et al., The Netherlands Indies, pp. 7-9, 49, 80-1; cf. Hildred Geertz, "Indonesian Cultures and Communities," in Indonesia, ed. Ruth T. McVey, pp. 32, 86, 90; cf. Koentjaraningrat, ed., in Villages in Indonesia, pp. 115-28.

²Koentjaraningrat, ed., Villages in Indonesia, p. 386.

ownership in Madura and other parts of Java; and it is based on position or capability in Taram, Minangkabau, and Central Sumatra.¹

On leadership, the Indonesian village societies have either single leadership or dual leadership, or a leadership by a council. Single leadership is found in Central and East Java, and Madura, although democratic elements of leadership and procedure are found there. Dual pattern of leadership is found in villages in Sumbawa, in Timor, and in East Sumatra. A council leadership is found in Bali, in Taram, Minangkabau, and in Ambon.²

A gotong royong which is a socio-cultural ethos that underlies the value system, mores, and qualities of a village society, is especially emphasized. One most important quality of gotong royong is the preservation of cultural ethos as manifested in the village institution of mushawarah which is the spirit of mutual agreement through deliberation which results in an unanimous decision called mufakat. The process of mushawarah is the give-and-take and readjustment of viewpoints by the majority and the minorities. Under the leadership of a capable leader, contrasting viewpoints may be brought together and through a spirit of cooperation and will to succeed, a synthesis may be drawn which is acceptable to all. Gotong royong, through the process of mushawarah and mufakat, brings a reconciliation to the contrasting viewpoints of the

¹Ibid., p. 400.

²Ibid., p. 403.

majority and the minorities rather than that the one should over-rule the other.¹

The mushawarah and mufakat qualities or gotong royong and other qualities such as in cooperation, self-reliance, bravery, independence, leadership, sense of responsibility, unity, organization, pluralism, flexibility, tolerance, government, hard work etc., of the village societies, are important elements for the Indonesian National Movement.

National Movement and Gotong Royong

National movement in its early stage was localized. There was Pasundan (The Sundanese Association) in West Java, and Sumatranen Bond (The Sumatran Association), in Sumatra. The Minahassan and the Ambonese and other localities had their own associations. These localized associations were mainly concerned with religions, Western education, and native cultures. Gradually people in the various localities or provinces became convinced that the various provinces must not be separated one from the other. The people learned their need for unity, cooperation, and mutual help, in the National Movement.²

The Indonesians learned about their greatness in the past and the patriotism of their people of the various localities. They were inspired by the National Movement in India, China, and other Asian countries. They learned about the socialist movement in Europe.

¹Ibid., p. 398.

²Sanusi Pane II: 198, 200.

Their national movement became involved in politics as well as in religion, education, social life, economy, and influence of European contact.¹

Since the end of armed clashes in 1906 in Indonesia, political movement began to spark in the country. Several political parties and their activities are mentioned as follows:

Politics

1. Budi Utomo (Noble Endeavor). Budi Utomo was founded in 1908 to awaken the interest of the Javanese young people in Western education with an aim of striving for a "worthy national existence."² The movement gained membership from among the government employees and young people who had Western education, particularly medical students in Batavia (Jakarta). In its annual meeting, topics on economy, local culture, education, agriculture, industry, science, art, etc. were discussed and communication was in Malay (Indonesian language). The movement was opened to non-Javanese for membership, i.e., for the Sundanese, the Madurese, and the Balinese.³ By the end of 1909, Budi Utomo had almost 10,000 members. Its founders were Dr. Soetomo and Goenawan Mangoensarkoro. But it actually started in 1906 by Dr. Sudiro Husodo with a cultural emphasis and unity of the Javanese people. Although it became political in

¹Ibid., p. 199.

²Joh. Rauws, The Netherlands Indies, pp. 89, 90.

³Sanusi Pane, II: 199.

nature by its younger members, it never became a strong political movement.¹

Gotong royong activities were to unite the people of Java, Madura, and Bali in a united effort to develop their indigenous culture, to acquire Western education to improve their economy, industry, art, etc. for a wider localized unity. Gotong royong examples in Java in Chapter II apply to this period and the terms used are found in Chapter III. (See "Central Java.").

2. A real national movement was started with the formation of Sharikat Islam (Islamic Association) in 1912. Its charismatic leader was Omar Said Tjokroaminoto. The movement was first started as an Islamic Trade Association to defend the Moslem traders in trade competition against the Chinese. But it grew to become a political movement which had many branches outside Java and it was later known as Partai Sharikat Islam Indonesia (Indonesian Islamic Party). It had 360,000 members with 80 branches in and outside Java in 1916.² When it became strongly Moslem in bias, it could no longer influence the nationalist elite group. Its religious fervor was lost to the Muhammadiyah Movement and its political attraction was taken over by the Partai Kommunis Indonesia (Indonesian Communist Party). The split of the party and the imprisonment of its leader weakened the Sharikat Islam. But it remained an important party for some time because of its size. It purged itself from Communist

¹George McT. Kahin, Nationalism and Revolution in Indonesia, pp. 64-5.

²Joh. Rauws, et al., The Netherlands Indies, p. 91.

elements. However, a new party came into existence to lead out in the national movement. This was known as a Partai Nasional Indonesia (Nationalist Party).¹

One outstanding example of gotong royong activity at this time was the sacrifice of a young engineering student, Sukarno, when he dropped from school and left Bandung for Surabaya to find a job. His earning was to support the family of Tjokroaminoto, his former host and political tutor when the latter was suddenly arrested and sent to prison.²

National Movement was now widened and cooperation between the Sharikat Islam and the Partai Komunis Indonesia was strengthened through the common denominator: Nationalism. Leaders of both parties were exiled, imprisoned, and several thousands died for the cause of National Movement.³ Other gotong royong activities of the Sharikat Islam period, in general, were to unite the Indonesian Moslems who lived in different localities and islands and the scope of unity was widened in the National Movement.

3. Other political parties. Students, government and other employees, various independent self-help people, and laborers, involved themselves in various political parties. Partai Komunis Indonesia (Indonesian Communist Party--established in 1920)

¹Kahin, pp. 67-70; cf. Robert van Niel, "The Course of Indonesian History," in Indonesia, ed. Ruth T. McVey, pp. 293-6; see also Joh. Rauws, ed. et al., pp. 90-2; and also Sanusi Pane, II: 199.

²Sukarno: An Autobiography, pp. 55-6.

³Ibid., p. 217.

introduced Marxism to the National Movement; Nationale Indische Partij (National Indies Party--established in 1912) introduced an Eurasian-Indonesian cooperation to the National Movement; and the Engineer, Sukarno, made a significant contribution to the Indonesian political movement when he enlarged the National Movement and changed it to nationalism with his Partai Nasional Indonesia (Indonesian National Party--established in 1927). By now, for the first time, the Indonesian political movement was nation-wide. All contributions to the National Movement by the Communist Party, Sharikat Islam, Budi Utomo, were synthesized into one common denominator: nationalism.¹

The Partai Nasional Indonesia was dissolved in 1929 when a number of its leaders including Sukarno were arrested. But out of the party grew a Pendidikan Nasional Indonesia (Indonesian National Education Club) when its leaders did not agree with the dissolution of the old party of Engineer Sukarno and its replacement with Partai Indonesia (Indonesian Party) which was established in 1931. A search for a wider cooperation caused the unification of the above parties in 1937 with Gerakan Rakyat Indonesia (Indonesian People's Movement) and in 1936 the localized movements in Java, Sumatra, and East Indonesia, were unified into a Partai Indonesia Raya (Greater Indonesian Party). The unification of the various political parties as well as the integration of the local movements brought into being a Gabungan Politiek Indonesia (Federation of Indonesian Political

¹Sanusi Pane, II: 201-2; cf. Kahin, pp. 90-100; also Robert van Niel, "The Course of Indonesian History," ed. Ruth T. McVey, pp. 296-8; and also Sukarno: An Autobiography, pp. 79-85.

Parties) in 1939. This party gave a more definite form when the Indonesian People's Congress met at the end of 1939 with the various political parties and local organizations well represented to stress the need for a greater unity and cooperation of the Indonesian people toward their attainment of nationhood. They adopted the Bahasa Indonesia (Indonesian language) as their national language, the red and white flag as their national flag, and the song Indonesia Raya (Greater Indonesia) as their national anthem. Their further national cooperation and political activities came to a halt when war broke out in the Pacific.¹

A greater cooperation and unity during this period was a result of the gotong royong spirit. Parties which held different views as to ways and means of achieving the goal of Nationalism were now united. When members of the Studie Club in Bandung met together to bring their different views about the books each of them was assigned to read, they harmonized the different contributions made in the spirit of gotong royong.² Leaders of the National Movement helped one another. When a party leader was in jail, members of the party and friends would rally to support his family with gifts and money.³ When a political leader was arrested, even a national prison warden would lend his cooperation by serving as an intermediary between his prisoner and the members of the political party. Thus he participated in the National Movement.⁴

¹Sukarno: An Autobiography, pp. 79-85.

²Ibid., p. 76.

³Ibid., p. 99.

⁴Ibid., pp. 100, 258.

Religion

1. Muhammadiyah. The Muhammadiyah was founded in 1912 in Central Java the same year as the founding of the Sharikat Islam. It is an Islamic reformist organization. One of its outstanding successes has been educational activities among old and young.¹ Some of its schools were Western schools which the Government subsidized. The Muhammadiyah Movement has operated in various localities in Indonesia, establishing schools, hospitals, orphanages, clinics, etc. It specializes in teaching Arabic and exegesis of the Quran. This Islamic movement had 913 branches of which 370 were in Sumatra.² The Islamization of localities which had not been penetrated by Islam (being one of its aims), the Muhammadiyah has further spread Islam in order to unite more people. Thus more people became involved in the National Movement.³

2. The Huria Kristen Batak Protestan, is shortened as HKBP (The Batak Protestant Christian Church). The Rhenish Mission programs of establishing schools, hospitals, clinics, orphanages, and service ministries were similarly followed by the Muhammadiyah Movement in its Islamization program. The Batak people were benefited by such programs. With their Western education and involvement in National Movement, they achieved autonomy in 1930. Since 1940 the Batak church has become self-governing, self-supporting, and self-propagating.

¹Sanusi Pane, II: 204.

²H. J. Benda, The Crescent and the Rising Sun, pp. 48, 51.

³Ailsa Zainuddin, A Short History of Indonesia, pp. 180-1.

Amir Sjarifuddin, a one-time prime minister of the Indonesian Republic, played an important role in the Christian Movement during the last months of Dutch rule. Prior to the independence of the HKBP, the Huria Kristen Indonesia (offshoot of the HKBP), shortened as HKI, achieved independence in 1927. Leaders of the HKI were staunch nationalists. They opened their own Western type of schools without subsidy from the Government. Their indigenous cultures and the Western cultures found a synthesis in their HKI faith. The HKBP contributed an example of independent spirit and products of Western education such as leaders, educations, administrators, and various talents, into the National Movement.¹

Like the Muhammadiyah did in Islamizing more of the Indonesian people in various localities, so did the HKBP in the Batakland in Christianizing the other Batak subgroups. Thus further unity of people which was important for the National Movement was accomplished.

3. Other Christian and non-Christian national contributions.

The East Java Church through its Majelis Agung (Synod) achieved autonomy in 1931 and gradually enjoyed the assumption of full responsibility for leading and governing the church.² The church caught the spirit of the National Movement and it made its

¹Frank L. Cooley, Indonesia: Church and Society (New York: Friendship Press, 1968), pp. 67-9; cf. J. H. Benda, The Crescent and the Rising Sun, p. 334, n. 27. According to Joh. Rauws, Muhammadiyah was intended by its founder and promoter, Haji Ahmad Dahlan to speed up Islamization through establishing hospitals, schools, orphanages, women's organizations, etc. as the Christian missionaries did with the spread of Christianity with such programs. See Joh. Rauws, et al, The Netherlands Indies, p. 106.

²Ibid., p. 89.

congregational service. When the Lutheran faith spread to various localities of the Batakland, the Parmalim religion began to wane in its influence and leaders of the local groups united themselves in their fight against Christian religion and revived their indigenous religion in connection with the spirit of Nationalism. The Javanese themselves have united their localized political movements in order to fulfill their long cherished dream of the Ratu Adil (the king of justice). All revolts staged by the Javanese patriots were interpreted as steps toward the fulfillment of their dream and the hastening of the coming of the Ratu Adil. Local groups made their indigenous religions and even Islam as tools for the national movements.

Education

1. Kartini¹ school. The first Kartini schools were opened in 1916 in Java. These schools helped, in one way, to break down the

¹Raden Adjeng Kartini, born in 1891, was a daughter of a regent (governor) of Japara, Java. She was among the first to acquire Western education. After she already had her elementary education, she, like any Javanese daughter, according to tradition, must be confined to the house at 12 upward until the parents can make a suitable arrangement for her to get married. She, like her brother, would like to study in Holland and she was granted a scholarship. Somehow, she was persuaded not to go abroad but to get training for teaching in Batavia (Jakarta) so that she could open her own school in her hometown. She opened her own school at Japara and her first experience was not encouraging since not many of the Javanese aristocrats sent their daughters to her school. It was arranged for her to get married and she died in 1904 while giving birth to her first child. Her letters were published in 1911 as a book entitled Habis Gelap Terbitlah Terang (Light Comes After Darkness). Her fight for the emancipation of women from the fetters of tradition and for the acquirement of Western education which paved the way for the National Movement was a success. Kartini's letters expressed her

traditional resistance to girls' education, and in another, to give an awareness of the paternalistic policy of the Government and awareness of the traditional Indonesian resistance to change and progress. Kartini stressed the importance of Western education and her thirst for knowledge was that she would be able to fulfill her obligation to her own people. Her national influence inspired leaders of the National Movement such as Abdul Muis and Agus Salim.¹ In Kartini's schools, the Javanese art and handicraft were taught together with Western culture. Through Kartini's influence, more Javanese women entered schools and became leaders in women's organizations. Kartini had in mind that the change that must come through education and progress should not change a Javanese woman from being herself. Kartini's correspondence letters with her Western friends both in Indonesia and Europe (published in 1911) were reflected in the Kartini school. Her letters expressed Nationalism. In the Kartini school both Western and indigenous cultures were combined to produce an Indonesian identity as expressed in Nationalism.²

fight for the rights of women and for the right of the Indonesians to be free. Kartini schools were established in 1916. Her birthday has become a national holiday. See Hildred Geertz, ed., Letters of A Javanese Princess, trans. Agnes Louise Symmers, Preface by Eleanor Roosevelt (New York: W. W. Norton and Company, 1964); read the introductory section.

¹Hildred Geertz, ed., Letters of A Javanese Princess, pp. 15, 16.

²Ibid.; cf. Sanusi Pane, II: 205.

2. Taman Siswa (Garden of pupils). Taman Siswa was established by a Javanese aristocrat and a nationalist, in 1922, in Jogjakarta, named Suwardi Surjaningrat who was preferably known as Ki Hadjar Dewantoro (teacher of the god). He was a radical Budi Utomo member, a co-founder of the Indies Party, and a branch chairman of the Sharikat Islam. He was convinced that national education for independence was a necessary requirement to achieving national independence. In his educational concept, he wanted to make the Taman Siswa as an extension of the home and the teachers to act as parents to the pupils. Western education and indigenous culture were blended in order to produce an Indonesian national education and identity. In the national education, the indigenous culture was enriched by the Western culture. Thus, Javanese dancing, music, and literature were taught in the Taman Siswa schools in Java. In other islands such as Sumatra and Sulawesi local cultures were taught and the Western culture was used to enrich the local cultures. Administratively and nationally, all branches of the Taman Siswa schools in the other islands were linked with those in Central Java. This means that 17,000 students (1933), in the archipelago, were united under a national type of education, and in 1940 there were 250 such schools throughout the archipelago.¹ The students ranged from primary to teacher-training level. Some of the nationalist leaders had either been students or teachers at the Taman Siswa schools.²

¹James L. Peacock, Indonesia: An Anthropological Perspective (Pacific Palisades, California: Goodyear Publishing Company, Inc., 1973), p. 71.

²Ailsa Zainuddin, pp. 180-1; cf. George McT. Kahin, p. 88; also Joh. Rauws, p. 108.

Social Life

1. A Marhaen. Mr. X is a Marhaen. He is a farmer who owns his plot of ground, his tools, his hoe, his house, and a little of other things. He does not employ a laborer and does not sell his labor. He is a "little man" who provides for himself, his wife, and members of his family. He does not exploit his neighbors and he does not think his neighbors will do it to him. He will rather engage in gotong royong with them. The majority of the Indonesians are like Mr. X--Marhaens.¹ They are socially equal. They have respect for one another and engage in mutual help for one another. Here a social life is in operation.

2. The National Language. Malay is the language of a small local kingdom and people of South Sumatra. This language of a small group of people has been developed and chosen to become the unifying language of the Indonesian nation: the Bahasa Indonesia. Social terms of the national language are used for official titles; "Bapa" (father) is the term used for addressing the head-of-state, governors, ambassadors, military leaders, and people who hold respectable or high positions. "Ibu" (mother) is a term used for women who hold high positions or who are consorts of persons who hold high positions as mentioned above. "Saudara" (brother) is a term used for followers or by one who addresses another person whom he considers his equal.² A sense of relatedness and belonging are expressed by those terms which make Nationalism like familyism.

¹Sukarno: An Autobiography, pp. 61-3.

²Peacock, p. 80.

3. The Missionaries' Roles. The missionaries played their roles in the social aspect of the Indonesian social life. First of all, they gave education to their converts generously. They used the national language as a medium of instruction. Mission schools were opened in various territories of Indonesia where the missionaries have entered. Thus, Christian converts in various localities were already familiar with the Bahasa Indonesia. They used the national language in their communication among themselves, by one ethnic group with another ethnic group, and between the people and the missionaries. Secondly, the missionaries helped the people to see a better way of life through their examples and a higher standard of living through the things they learned. In most cases, the missionaries did not follow the policy of the Colonial Government in handling their responsibilities for the people. Such good influences of the missionaries were reflected in many of their converts as they worked to evangelize and do good works for their own people.

4. Biculturalism and bilingualism. Western educated leaders of the Indonesian nationalism were caught between the indigenous culture and Western culture. To side with one and leave the other would not qualify them as nationalist leaders. The nationalist leaders brought out a synthesis of the two cultures. They became one with their own people and with progress as a result of their contact with the West. Likewise, each Indonesian is, at least, bilingual. He speaks his local language and his national language. The bicultural and bilingual characteristics of the national

leaders help break down the social barriers between Indonesian and non-Indonesian and between one ethnic or local group and another.¹

Economy

1. Subsistence economy. The Indonesian Marhaens live on a subsistence economy. The rice cultivators engage in mutual help in their rice fields in ploughing, planting, weeding, and harvesting. They plant extra crops such as cassava, vegetables, or even cash crops such as coffee, pepper, etc. to help meet their needs. The fishermen do their fishing in a group, spending one week or so in the sea, and bring their catch back on the weekend. Each takes an equal share for consumption and sells the rest for cash to buy food and clothing for his family. Those owners of transportation (horse buggy or motor transport) engage in the transport industry for a living. They protect their source of livelihood by forming an association to raise a fund which can be used or borrowed (as the case may be) to replace or repair the transport of a member. Owners of small industries do their various work to earn a living. They may be launderers, carpenters, food-sellers, tailors, barbers, etc. They engage in various kinds of mutual help to help them in their subsistence economy.²

2. Capital resources. The Indonesian Marhaens pool their resources together: money, labor, and skills. They invest their

¹Ibid., p. 77.

²Sukarno: An Autobiography, pp. 61-3.

capital in cooperative societies or in various projects. Some engage in interisland trade. Others invest their capital in land or livestock. A few engage in cottage industries such as, making soap, soya sauce, fish chips, etc., or as watch repairers, blacksmiths, bicycle repairers, brick makers, etc. They may consult an expert on how to effectively use their capital or get basic training on administration. Thus they may improve their economic life.¹

3. Local industries. Industries require capital, raw materials, and personnel. Local industries are established with local capital. Basic training has been given to those who operate the industries. They require mechanics, trained workers, administrators, and salesmen. The quality of the products of their industries (be they food, chemical, textile, etc.) may not be as good as that of imported goods, and the price of such products may not be much cheaper. Yet, they persuade their own people to buy their products and the people do so in order to encourage them to continue and get more experience to improve the quality of their products. Thus they engage in economic cooperation.

4. The middlemen. The Indonesians have become more convinced of their role as middlemen for their economic well being. They realize their economic role in the National Movement. They are to serve as links between their fellow Indonesian food crops and cash

¹Ibid.

crops producers and both the local and foreign consumers. When the Dutch and foreign Orientals, especially the Chinese, served as middlemen during the occupation, the Indonesians, (especially those trade-oriented ones), reacted strongly against such economic manipulation. The Indonesians formed their own economic cooperatives to strengthen their economic competition against the foreign middlemen. It was for this purpose that they formed the Sharikat Dagang Islam (Islamic Trade Association) in 1911 which later became the Sharikat Islam (Islamic Association).¹

When the Budi Utomo and the Sharikat Islam grew from the cultural and the economic local movements to the political ones, they became national covering a wider area crossing over the boundaries of culture, religion, and geography. At the same time, the local gotong royong practices had to broaden its caliber to become a national concept. In religious aspect, community services done in the interest of the public, such as, education, healing, and various welfare works were gotong royong programs performed for the attainment of the common objective--national independence. National gotong royong was particularly emphasized in education. The struggle of Raden Adjeng Kartini to acquire Western education in order to fulfill her obligation to her people and her effort to emancipate women from traditional restriction particularly in matters of right in getting education was an important aspect of the National Movement. The close cooperation of teachers, parents, and students in a gotong royong spirit has made the Taman Siswa schools of KHI Hadjar Dewantoro an effective instrument of Nationalism.

¹M. Vander Kroef, pp. 216-44, 257 (passim).

The terms of relationship such as "Bapa" (father), "Ibu" (mother), and "Saudara" (brother) used have reflected the closeness and compactness of the various people in their common struggle as though nationalism were familyism. The Bahasa Indonesia (national language) has made people of various cultures and ethnic groups belong to one another. This is an expression of a gotong royong spirit. Economy has always been an important aspect of Nationalism. The pooling of resources together, the cooperative societies, the association formed such as the Sharikat Islam (Islamic Association) to protect the Marhaens ("little people") from economic exploitation, were performed as gotong royong efforts.

Politics, religion, education, social, and economy as dealt with are aspects of gotong royong efforts performed to bring the local movements to a national level which ultimately led to the Indonesian national independence.

The Indonesian National Independence

The National Movement had now been going on for several decades and the Indonesians now waited for the opportunity for their independence. Local history mixed with legend was revived. In Java, the center of the National Movement, the Javanese waited to see how the prophecy of Djojobojo, a Javanese prince of the fourteenth century, was going to be fulfilled. The prophecy of Djojobojo was interpreted that the Dutch would rule Indonesia for three and a half centuries and then the Japanese would occupy the archipelago for the lifetime of a maize plant or a short period.¹ War broke out in the Pacific.

¹Ailsa Zainuddin, pp. 21-3.

When the Dutch Commander in Chief of the Allied forces on Java, Lieutenant General Ter Poorten, in the name of the Allied forces surrendered to the Japanese in March 1942, the Javanese began to see the fulfillment of Djojjoboyo's prophecy. They knew that the Japanese would not stay very long; then, they would expect the coming of the Ratu Adil (the Just King) to rule them. Neither the Dutch nor the Japanese were prepared to give Indonesia independence.¹

The Indonesians must proclaim their independence themselves and defend it with their own strength and united efforts. Preparation was made that the Government which was going to be formed must be based on the five-fold principle of Panca Sila and that it must be a gotong royong government. The proclamation of:

We the people of Indonesia hereby declare Indonesia's independence. Matters concerning the transfer of power, and other matters will be executed in an orderly manner and in the shortest possible time. On behalf of the Indonesian people: Sukarno/Hatta.²

which is so general, simple, and brief, was fully supported by the Indonesian people. Although the Proclamation was like "an impersonal announcement" and without an elaborate ritual, it was the Proclamation of freedom for the 72 million Indonesians which was the common objective of the people who engaged in the National Movement.³

¹Kahin, p. 101.

²Sukarno: An Autobiography, p. 217.

³Ibid., p. 221.

The Event of the Proclamation

There was no protocol or pomp or formality when the Proclamation was made on August 17, 1945, at 10 A.M., in front of the residence of President Sukarno, at Pegangsaan Timur 56, Jakarta. It was a simple ceremony when the Proclamation was read in the presence of about 500 people.¹ The Proclamation was made without the support of the Japanese. It could do without the Japanese but it could not do without the support of the Indonesian people themselves, however inadequate their preparation might have been for their long awaited independence. The following are some examples of the gotong royong efforts of the people to make the Proclamation a success.

1. The pemudas' role in the Proclamation.

- a. The pemudas (members of youth movement) put pressure on the Indonesian leaders to proclaim the Indonesian Independence immediately and without fear of its consequence. They helped to make the date of the Proclamation definite.
- b. A group of pemudas already arranged for defence. They chose a selected group as bodyguards for the President. They had prepared arms for the historic day and sealed off all roads, lanes, and kampong (village) tracks

¹Ibid., pp. 216-20.

²J. D. Legge, Sukarno. A Political Biography (New York: Praeger Publishers, 1972), p. 203; cf. pp. 198-200.

leading to Pegangsaan Timur 56 to guard the residence of the President.¹

- c. One pemuda stationed himself at the phone in the office confronting the location where the Proclamation was to be made and ready to signal the Peta garrison (ex-voluntary army formed during the Japanese occupation) should any Japanese show up to disrupt the Proclamation ceremony.²
- d. A group of pemudas worked thorough the night, after the Proclamation was made, to mimeograph or print the text of the Proclamation and through borrowed vehicles or cycling or walking, they distributed the handbills to let Indonesians know that they have become an independent and free nation. Others passed on the good news of the Proclamation from mouth to mouth. They operated by a system of "let one who knows pass it on to another." One pemuda seized the opportunity, while the Japanese were at lunch, to operate the Japanese News Agency shortwave transmitter to put the news of the Proclamation on the air. The message was beamed to other branches in other cities of Indonesia and onto other countries in Southeast Asia until it reached the whole world.³

¹Sukarno: An Autobiography, p. 218.

²Ibid., pp. 219-220.

³Ibid., pp. 223-4.

2. The pemudas' other role.

- a. One pemuda assigned himself to find a limousine for the President. He saw a seven-passenger buick which belonged to the Japanese Chief of Railways parked in a garage. The chauffeur handed him the key. The limousine which was the biggest and most beautiful in Jakarta found its way to Pegangsaan Timur 56 to be used by the President.¹
- b. Pemudas became members of the "Prepared to Die" corps of volunteers to defend the Proclamation and the flag. They risked their lives to raid munitions factories and to disarm Japanese units. They seized communication facilities such as radio stations, telegraph stations, harbor, railways, and important buildings in cities.²

3. Leaders and representatives.

National leaders, functional and local representatives met together to mushawarah (deliberate) and make decisions for implementation in order to bring content to the Proclamation.³

4. Other people's role. (The masses)

The people wore or pinned red-and-white flags on their attire. They greeted one another with a raised right hand and fingers spread in token of the five principles shouting "Merdeka" (free).⁴

¹Ibid., pp. 222-3.

²Ibid., pp. 221, 224.

³Ibid., p. 222.

⁴Ibid., p. 224.

5. Young people of the rural areas were given homeguard training for defence in preparation for an emergency. They equipped themselves with bamboo runcing (weapon made of sharpened bamboo), rocks, sticks, cleavers, and improvised weapons for the defence of their country and their freedom.¹

Gotong Royong During the Revolution

With the Proclamation, the Indonesian revolution began. The life of the Indonesian Independence was in danger both from within and from without. It had to be defended for its survival. The Indonesians determined to preserve their national independence now that it had been attained. They had long waited and fought for it. It had cost them lives. Since the Proclamation had been made, the national anthem had been sung, and the national flag had been raised up, the slogan of the Revolution "Sekali Merdeka, Tetap Merdeka" (Once Free Forever Free) must always be kept alive. Not only the Proclamation must reach the countries of the world but also the nationhood of Indonesia must come to knowledge and recognition by the countries of the world. In the defence of the country and nation, the Indonesians must live on gotong royong. Some courageous examples of gotong royong defence of the Indonesian Independence are given as follows:

1. The guerrillas. The guerrilla fighters did not live in the jungle. They lived with villagers whom they were protecting. They worked in their fields, slept in their huts, ate their food. They were so well integrated with the villagers their enemies could not

¹Ibid., p. 218.

detect them. They worked in the fields during the day and engaged in operation in the cities of the occupied territories during the night. The guerrillas and the villagers were one during the guerrilla warfare.¹

2. High school students. High school students emptied their classrooms and took to the jungle to join the guerrillas. Those who remained in the city and attended schools had a close cooperation with those who joined the guerrillas. They were armed. Outside the classroom they often engaged in a fight in some areas of the city.

3. The villagers. Some of the older men in the villages were taught how to handle arms. As they engaged in their daily work at home or in the field, they were alert to seize any opportunity. Once an elderly man was shepherding his herd of cattle in the field. Enemy soldiers had just gone through the surrounding villages hunting for pemudas. When they could not find any, they came to the field and took their lunch and laid their arms aside. The elderly man approached them and acted like an ignoramus. They thought an old dirty man chewing betel nut and letting the juice wet his beard would not know anything. They confidently took their siesta while the elderly ignoramus was around. The man helped himself to one of the guns and it can be imagined what happened to every one of the soldiers. He made a big haul of the weapons and handed them over to the guerrillas.

4. Village chiefs. Village headmen acted as couriers. They drilled the villagers about signals and to understand and obey them. When a troop was coming, the village headman would blow his ketongan

¹Ibid., p. 248.

(a hollow wood pipe) with a rising tone.¹ Men, women, and children were involved in guerrilla activities.

5. Unarmed guerrillas and villagers. When guerrillas and villagers bore no arms (other than bamboo runcing), they engaged in sabotage. They worked hard to impede the movement of the Dutch troops from place to place. Railway tracks were derailed, roads were blocked, and communication systems were disrupted. To sabotage, obstruct, and non-cooperate were their slogans. Villagers knew that their farm produce, labor, and various activities must be for the benefit of their nation in its struggle for survival.²

6. Village schools. Schools were opened in the villages and staffed by the guerrillas. Villages became trading centers where the necessities of the guerrillas and the villagers could be obtained. Military training was also conducted in the village schools. Every three months teen-aged soldiers were graduated from the village military schools.³ Indonesian teachers, students, office workers, dealers and administrators, even household servants adopted a policy of non-cooperation in the cities. Villages played an important role as centers of activities during the guerrilla warfare.

7. The capital of the Republic. The life of the young Republic was in danger. Its leaders were daily exposed to dangers and threats. It could no longer be safe to remain in Jakarta. So

¹Ibid., p. 249; cf. Kahin, p. 395.

²Ibid., p. 261; cf. Kahin, pp. 394, 397.

³Ibid.

the seat of the Republic was shifted to Jogjakarta. President Sukarno and his ministers sneaked out and boarded a lone boxcar in the railway station which was just behind Pegangsaan Timur 56. Thus without taking any belongings on the moonless night of January 4, 1946 the leaders of the Republic found themselves on board one dark railway car of the Dutch controlled railway service. Through very close and faithful cooperation of an Indonesian railway engineer, the NICA (Netherlands Indies Civil Administration) railway officers who performed a thorough routine check of all railway cars were not aware of this. The NICA thought the car which was boarded by the Indonesian chiefs was just an empty car and they did not care to check it. Thus the seat of the Republic was miraculously protected when it shifted from Jakarta and it was safer in Jogjakarta, Central Java, for some time,¹

8. The December 1948 affair. On December 19, 1948, Jogjakarta, the seat of the Republic was bombed. The city was invaded and the pemudas were arrested. The President had now to make a quick arrangement to salvage the life of the young Republic before it was too late. An announcement was quickly drafted to be broadcast to the world about the invasion. In the last-minute frantic preparation the Provisional Government of the Republic was transferred to Sumatra. Just before the telegraph office was seized, cables were sent to Sumatra so that an interim government could be formed there. One other cable was dispatched to the nearest Embassy of the Republic

¹Ibid., p. 234.

which was New Delhi so that it could make contact with the new government in Sumatra. The bombing and strafing continued. The army of the Republic was taken prisoner. General Sudirman took to the jungle to lead out his guerrillas. After the original red-and-white flag was saved and important documents were burned, the Dutch army leader, Colonel Van Langen, arrived at the palace to announce to the Chief of State of the Republic, "You are under arrest." The President and his colleagues were kept under "protective custody" in Sumatra, then in Bangka.¹

9. The people's struggle. During the hours of invasion of the capital of the Republic (Jogjakarta), President Sukarno, Vice-President Muhammad Hatta, and Minister of Information Mohammad Natsir, prepared speeches for the people but these remained undelivered because of their arrest and the bombing of the radio station. The three speeches emphasized that the defence and survival of the Republic depended upon the entire people's struggle. These speeches were circulated from hand to hand and the contents of them were passed on from mouth to mouth. Within a short time, the speeches were reprinted and distributed throughout Java and the territory controlled by Republic Emergency government in Sumatra. These speeches boosted the morale of the people. The Dutch occupied the cities but the Indonesians occupied the rural countryside. Each locality in the countryside organized its own strategy for defence. The peasants did not sell their rice to the cities. When the Chinese middlemen bought rice from the peasants, the

¹Ibid., pp. 252-4.

latter preferred the rupiah to the Dutch currency. The wealthy people established a relief fund to feed civil servants who refused to work for the Dutch. Contract laborers who refused to work in plantations were fed from the relief fund. Women's organizations established "rice kitchens" to feed those whose economy was affected by the revolution. Merchants cooperated with the rest of the people concerning essential merchandise for use in the interest of the revolution. The people refused to subject themselves to puppet regimes since it was against the Republic. According to Mr. B. J. Muller, the head of the Dutch economic administration in Jogjakarta, of the approximately 400,000 population, only 6,000 people were working for the Dutch. Even these numbers were the result of the Sultan's advice so that the civilian population would not suffer unduly. Out of 10,000 civil servants only about 150 were working for the Dutch administration. These few civil servants engaged in city's waterworks, sanitary department, power station, and hospitals. An acute shortage of rice supplies was felt especially in Jogjakarta after the invasion. Non-cooperation, sabotage, and obstruction continued and heightened.¹

The determined and united efforts of the people to defend the Republic, the decreasing strength of the Dutch, and the pressure from the Americans and the British, brought the two parties to a conference table--a mushawarah. The condition for a mushawarah, as stated by

¹Kahin, pp. 393-7; cf. Sukarno: An Autobiography, pp. 261-3.

President Sukarno, was, "Restore the Republic." An agreement was reached and led to the Round Table Conference to be held in The Hague on August 1949. The Dutch, as a result of the Round Table Conference, extended recognition to the nation of Indonesia and consequently other nations granted recognition as well. Indonesia was admitted into the membership of the United Nations Organization and it became the sixtieth member of that world body. This has been the result of a determined, combined, broadened, and nationalized gotong royong effort.

Summary

The first section of this chapter shows how widely and variedly gotong royong practices are found in Indonesia. There is more agricultural gotong royong than any other because the Indonesians are predominantly agricultural people. The gotong royong practices are adapted according to the agricultural environment they are in. Such gotong royong practices are confined to kinship, neighborhood, and village or local community. However, the three categories or classifications of gotong royong (mutual help in agricultural labor, service for community interest, and a community spirit to preserve cultural ethos) are found in the village gotong royong.

The second section identifies a cross-cultural, cross-tribal, and interlocal gotong royong practices. The rich variety in culture, language, custom, locality, religion, and background are considered as assets and contributions. Therefore, they all are combined and harmonized in order to be effectively used to reach a common objective.

In combination, the variety of elements and qualities produce an enrichment to the gotong royong life of the group. Norms are established by which all the various elements can fall into line. The process of mushawarah (deliberation) is adopted in which all participate and through which they may demonstrate oneness and willingness to unite and participate in the common goal. Mushawarah breeds an attitude of give-and-take. The leader in this process is a coordinator. Acquaintance with one another in mushawarah is important so that one knows how to approach another. Frankness and honesty which are important in mushawarah can be encouraged through creating an atmosphere of cordiality and informality.

When the local gotong royong becomes national, the community spirit of gotong royong is especially emphasized. The community spirit helps everyone, every kin group, every local group or tribe, willing to unite for an effective combined effort to reach a common objective on a national level. As education, social life, religion, economy, and politics, have become nationalized, gotong royong in these various fields has become a national gotong royong. When the Proclamation was made on the Indonesian Independence as a result of and through gotong royong, the Government thus formed has to be a gotong royong government.

The birth of the Indonesian Independence was an unwanted birth for all who opposed it. The Japanese opposed it. The Allies¹ obstructed and stunted its growth. The Dutch tried to crush it. The

¹An infamous and savage battle occurred in Surabaya in the last days of October 1945. It all began when the British provoked the Indonesians by demanding that all Indonesians must lay down their arms

young Republic was cradled in an occupied territory. The capitol was shifted amidst risks and dangers. The young Republic was captured in Jogjakarta and its leaders were arrested. But the people's struggle and determined gotong royong efforts as stated in the examples saved the Republic. The nation which worked hardest to crush it, the Dutch, now extended recognition to it and it was welcomed into membership in the United Nations Organization.

The efforts of the various ethnic groups in the various localities welded together into a National Movement, have resulted in the birth of a nation. Through gotong royong the Indonesian Independence was born and through gotong royong it has been preserved.

Application

As stated in the introductory chapter, Indonesia has characteristics of rich pluralism. Indonesia is like a layered cake in which one layer is superimposed upon another but it is all one piece. The variety of ethnic groups, languages, scripts, customs, historical backgrounds, geographical locations, impact of outside influences, bring diverse contents and values to the Indonesian culture. Additional cultures both from the East and the West which enriched the Indonesian culture were nonetheless incorporated in such a way that Indonesia remains Indonesia and Indonesian culture remains Indonesian culture.

and unconditionally surrender to the British. The Indonesian pemudas, teenagers, and common people, retaliated and a bloody battle which had never happened in the history of Indonesia occurred. The battle was climaxed with a holocaust. See Sukarno: An Autobiography, pp. 227-8.

Indonesian cultural identity must be preserved because of its cultural value. With all the variety and pluralistic elements of the Indonesian culture, Indonesia must be united--must become a nation. Nationalism, Bahasa Indonesia (national language), charismatic leaders who can work out a synthesis of different views, are required for the unity of Indonesia. All efforts for unity and Nationalism are performed through gotong royong.

Gotong royong as defined and described in Chapter Two is a reciprocal mutual help, an obligation performed in the interest of the community, and a voluntary and spontaneous act expressed by one to help another. The gotong royong approach applied by one to another is a way of preserving a good relation with a neighbor and thus both preserve their cultural ethos and both are benefited from such mutual service.

Gotong royong is adopted because of the need for it in various works to be performed. One is related to another and engaged in gotong royong activities because of kinship, neighborhood, similarity of occupation and interest, and common objective. In these varieties of relationship a sense of brotherhood, belonging, friendship and fellowship, cooperation and coordination, unity and harmony, happiness as a result of accomplishment, and oneness, may be further developed.

Chapter Three deals with gotong royong practices in the various localities and villages in Indonesia. Gotong royong, in fact, is in operation in family affairs. It works effectively in the fields of education, social functions, economy, and politics. Gotong royong

may further be carried by combining several villages or localities crossing the cultures, languages, customs, and tribes in a united effort to make it a national affair. A community spirit is especially emphasized in a national gotong royong. While some practices of gotong royong as expressed in chapters two and three may need some adjustment and discriminate application in view of the modern changes in Indonesia today, the gotong royong spirit will continue to function for the progress of the nation.

The principles of gotong royong as practised in the rural countryside and in the Indonesian nation as a whole may be applied to and developed in the SDA church in Indonesia in order to effect a further church growth in the archipelago. This is the burden of the second part of this paper.

PART II

APPLICATION OF GOTONG ROYONG TO THE SDA CHURCH IN INDONESIA

CHAPTER IV

CHRISTIAN RELIGIONS IN INDONESIA, THE NT CHURCH, AND THE SPIRIT OF PROPHECY AS BACKGROUND AND SUPPORT TO THE APPLICATION OF GOTONG ROYONG

While it is not the intention of the writer to deal in this chapter with the history of the church in Indonesia, it is necessary here to give some historical background of Christianity there in order to give some information on how the SDA church came into existence and its growth in the archipelago. In order to justify his use of the gotong royong and its application for church growth in Indonesia, the author has studied the New Testament (NT) church including its various practices which are related to gotong royong. Similarly, because of the particular emphasis the SDA puts on the writings of Mrs. Ellen G. White (The Spirit of Prophecy or SOP), he has examined some of her writings on gotong royong practices and ideas relating to church growth. This chapter is included as part of Part Two of this study because it serves as background for the application of gotong royong to the SDA church in Indonesia as intended.

Some Historical Background of the SDA Work in Indonesia

The SDA work in Indonesia was begun at the turn of the twentieth century. It began in Sumatra, in the city of Padang which was and is a very barren soil for the planting of the seed of the Advent message

in the archipelago.¹ Why was such a barren place chosen? There are reasons for this. Permission by the Dutch government to evangelize is one factor; the areas where Christians congregated is another; and an immediate circumstance is another reason. Perhaps it is necessary here to deal briefly with the Christian religions in Indonesia in order to see the connections between Christianity and SDA work and between the choice of location of starting mission and church growth.

Christian Churches in Indonesia

Christianity came to Indonesia in three successive waves of evangelization. It was the Roman Catholic Christianity which first came to Indonesia in the beginning of the sixteenth century. The Portuguese who brought Roman Catholicism to the "Spice Islands" of eastern part of Indonesia were ousted by the Dutch who brought Protestant Christianity to the place toward the end of the sixteenth century or early during the seventeenth century. The third wave was the result of missionary movement in Western Europe and America when missionary societies of the eighteenth century worked among the

¹The SDA work began in Indonesia in an area where Christian religion of one kind or another had already developed. It was in Padang that the East India Company first started a Christian congregation in the middle of the seventeenth century. The SDA work was started there when R. W. Munson, an American missionary who was a non-SDA converted to SDA faith and arrived in Padang in 1899 to start an SDA work there. A company which later became a church was organized with members consisted of foreigners mostly and others who had a Christian background. It never grew to become more than a small church and it remains so even today. See Clyde C. Cleveland, Indonesian Adventure for Christ (Washington, D.C.: Review and Herald Publishing Association, 1965), p. 28; Paul B. Pederson, Batak Blood and Protestant Soul (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), p. 47.

ethnic groups of Indonesia which resulted in a number of different kinds of Christian denominations or churches in Indonesia today.¹ The Batak church, the Nias church, the Karo church, the Simalungun church, the church in West Java, the church in Central Java, the church in East Java, the church in Sumba, the church in Kalimantan, the church in South Celebes, the church in Toraja, the church in Irian Jaya are the results of the activities of the Protestant missionary societies in the eighteenth and nineteenth centuries.² The Roman Catholics with the permission of the Dutch government reinforced their missionary activities and concentrated their efforts in Java in the nineteenth century. They revived their activities in the eastern part of Indonesia, in North Sulawesi, Flores and Timor of the Little Sunda Islands; and in the thirties of the twentieth century in Sumatra among the Batak Toba, Mias, Karo, and Simalungun.³

Christianity is not evenly spread in the Island Republic. The over six million Protestants and over two million Catholics in Indonesia are found mostly in the less populated areas of the archipelago. While most of the Indonesians live in Java (which is 7 per cent of the land area but has 75 per cent of the people), the majority of the Christians live outside of Java.⁴ Large groups of Christians are found

¹T. B. Simatupang, "The Christian Church in Indonesia: Its Unity and Its Mission," Lutheran World 20 No. 1 (1972): 50-57.

²Ibid., p. 51.

³Ibid.

⁴Ibid.

in Tapanuli, North Sumatra, in the Minahassa region of North Sulawesi, and in Timor including the areas of the Little Sunda Islands of East Indonesia.

The Christians who live in Java consist mainly of Chinese who have lived in Indonesia for several generations, Indonesians of different ethnic groups who came to Java from Christian territories to make a better living, and some converts from among the Javanese of East and Central Java. The Indonesians continue to flow to the island of Java because Java is the business center as well as the center of education and the seat of the Republic. The first three largest cities of Indonesia are found in Java. Because of the continuous flow of Indonesian Christians to Java, all the various churches are represented in that densely populated island. There are quite a number of Christian churches in Indonesia. (See the list of churches on page 142). In providing the background knowledge concerning the SDA church in the archipelago, it is sufficient to give three main churches here because of their importance in size, time, location, and influence as related to the beginning and growth of the SDA church. The three churches are the Roman Catholic church, the Lutheran church, and the Dutch Reformed church.

The Roman Catholic church

It is believed by some Christians that the first Franciscan missionaries must have arrived about the same time (toward the end of the thirteenth century) as the first Moslem merchants who arrived in

LIST OF CHURCHES*

Denomination	Congregation	Membership	Established	Ordained Ministers
1. Gereja Protestan Maluku (The Moluccan Prot. Ch.)	673	380,000	17th century	403
2. Gereja Masehi Injili Timor (The Timor Evang. Chr. Ch.)	315('48)	650,000	"	315('58)
3. Gereja Masehi Injili Minahasa (The Minahasa Ev. Chr. Ch.)	502	500,000	19th century	110
4. Gereja Prot. Ind. Bag. Barat (The Western Indon. Prot. Ch.)	89	350,000	17th century	57
5. Gereja Masehi Injili Halmahera (The Halmahera Ev. Chr. Ch.)	240	50,000	"	20
6. Gereja Masehi Injili Sangir-Talaud (The Sangir-Talaud Evangelical Christian Church)	275	200,000	"	108
7. Huria Kristen Batak Protestan (The Batak Prot. Chr. Ch.)	1,300	800,000	1863	220
8. Gereja Kristen Protestan Simelungun (The Simelungun Prot. Chr. Ch.)	208	85,257	1903	33
9. Gereja Batak Karo Protestan (The Karo Batak Prot. Ch.)	52	50,000	"	8
10. Gereja Methodis Indonesia (The Indonesia Meth. Ch.)	199	40,000	"	40
11. Gereja Kalimantan Evangelis (The Kalimantan Ev. Ch.)	300	67,667	1836	66
12. Gereja Kristen Pemancar Injil (The Gospel Spreading Christian Church)	41	10,200	19th century	4

Denomination	Congregation	Membership	Established	Ordained Ministers
13. Gereja Kristen Toraja, Makale, Rantepao (The Toraja-Makale, Rantepao Christian Church)	297	185,000	1913	42
14. Gereja Kristen Toraja Mamasa (The Mamasa, Toraja-Christian Church)	135	40,000	1929	7
15. Gereja Protestan Sulawesi Tenggara (The Southeast-Sulawesi Protestant Church)	32	6,611	20th century	13
16. Gereja Kristen Sulawesi Selatan (The South Sulawesi-Christian Church)	17	3,500	17th century	13

Note: This represents only about one-third of the Christians in Indonesia.

Source: Frank L. Cooley, Indonesia: Church and Society, passim.

Perlak, North Sumatra.¹ The Catholics were the first to Christianize Indonesia. They looked upon the whole of Indonesia as a mission field. St. Francis Xavier spent much time in the Moluccas and he called those islands "the islands of divine hope." At the end of the sixteenth century there were about 50,000 Roman Catholics in East Indonesia.² But between the seventeenth and nineteenth centuries the Catholic converts were greatly reduced. However they still had about 16,000 believers by 1605.³ The Moslems who brought Islam to East Indonesia wanted to islamize the area and revolted against the Portuguese who brought Christianity there.

The Dutch who ousted the Portuguese adopted a policy that the religion of the believers should be the same as the religion of their rulers.⁴ The Catholics burned to become members of the Reformed church and the latter became the church of the believers.

In the nineteenth century, however, the Dutch government granted permission for the Catholic missionaries subject to conditions, that is, worked in specified areas with acceptable activities. While the Catholic missionaries were not happy about the Government's conditions,

¹It is said that Catholic missionaries already started Christianizing in Central Sumatra before the first Moslem traders arrived in Perlak, North Sumatra, in the thirteenth century. See Peter D. Latuihamalla, "Missiology and Politics: Christian Alertness in Indonesia," South-east Asian Journal of Theology 10, Nos. 2, 3 (January 1969): 106-116.

²Cooley, p. 43.

³Ibid.

⁴Ibid.

they took the opportunity to renew their growth. They concentrated their activities in Java. However, during the whole of the nineteenth century, they made little progress. Their slow progress, among others, was due to the lack of missionary interest among the Catholics in Holland.¹ But a change came when the Catholics in Holland developed a missionary interest and the growth of the Catholic church in Indonesia began to show up.

A rapid growth in the Catholic church was seen in the twentieth century. The Catholic missionaries first concentrated their efforts of evangelization in Java. On the third decade of the present century, in Java alone, there were almost 100,000 Roman Catholics.² At the turn of the twentieth century, the Catholic missionaries entered Irian Jaya, Kalimantan, Kei Islands where they established hospitals, churches, schools, clinics, and other institutions, and won about 21,000 converts.³ There were more than twice as many European as there were Indonesian Catholics in Java whereas in those remote places mentioned above, there were more Indonesian Catholics than European. This means that if missionaries are going to win more of the Indonesians, they should be prepared to go to the remote areas of Indonesia with the Gospel.

In the second decade of the present century, there were 247,679 Catholics in Indonesia.⁴ More than half of these were found in the

¹Rauws, et al., p. 132.

²Ibid., pp. 133-4.

³Ibid., pp. 134-5.

⁴Ibid., p. 135.

area of the Little Sunda Islands, particularly in Flores and Timor.

In Sulawesi there were some 23,000 Catholics in 1919.¹ Sumatra was entered by the Catholic missionaries from the central to the north mainly centered around the cities of Padang, Medan, and Kutaraja.

These areas were occupied by staunch Moslems. Bangka, Billiton, and the Riau Archipelago were evangelized by the Catholics in the 1920's but they won only a few hundreds into the Catholic faith.²

South Sumatra was entered later in the 1920's. The Catholic missionaries spread themselves in several strategic locations from Tanjung Karang to Palembang. But from all the areas of Indonesia which the Catholics had entered, they found Sumatra to be the least productive in the number of converts. They had only a little over 3,000 Catholics in Sumatra including the Riau Archipelago in the 1920's.³

The Batakland of North Sumatra was not entered by Catholicism until the end of the 1920's or during the 1930's.⁴ The Dutch government withheld permission from the Catholics and other Protestant churches since the whole territory of the Batakland had been allotted to the Lutheran church to evangelize. The Catholics had to use a different method when they began their mission in the Lutheran territory of the Batakland. They did not start in large cities for the Batakland

¹Ibid., p. 136.

²Ibid.

³Ibid., pp. 136-7.

⁴Simatupang, "Unity and Confessional Background: The Indonesian Case," Reformed World (March 1973): 203-209.

has no big cities. They did not establish schools and hospitals for the Lutherans had already established hospitals and schools in town areas and medical centers and elementary schools even in the remote areas. The Lutheran active laymen were alert to help their own believers against the infiltration of a new religion. The Catholics most patiently gathered one by one those who were neglected by the Lutheran church in some villages. So the Catholics started village home meetings. They also formed nuclei in villages through Catholic member families and started holding meetings regularly. If they had several village home meetings not too far apart, they combined them and chose a location for a simple school where they would send their children for education. Areas which have not been completely evangelized by the Lutherans would be evangelized by the Catholics. In some cases, Lutheran churches, especially after their split, have become a good source for membership growth of the Catholic church. There were many changes in Batakland since Independence. One of these changes was the rapid growth of the Catholic church in the Batakland area. In 1960, there were 158,000 Catholics in the Batakland.¹

While the Little Sunda Islands were evangelized by the Catholics during the 1910's, Bali, which is the only island in Indonesia which remains Hindu, was not evangelized by the Catholics until 1935. The Dutch did not grant them permisison until then. They established schools and hospitals and engaged in social works. They now have 24

¹Pederson, pp. 190-1.

schools with some 4,000 students, 2 hospitals, and 8,000 believers. Two of their 14 priests are Balinese.¹

Cardinal Darmajuwana (the first Indonesian cardinal) when interviewed by D. O'Grady, stated that Catholic membership in Indonesia in 1968 was 2,500,000. The Cardinal gave further statistics for the Catholic church in 1960 as follows: 2 Catholic universities; Atma Jaya and Para Hiangan which respectively had 3,000 and 4,000 students. Both universities are located in Bandung and Jakarta. The Catholics have 77 hospitals, 68 orphanages, 25,414 elementary schools with 403,703 pupils; 520 secondary schools with 101,075 students; 49 teacher training colleges with 4,950 students; and 134 professional schools with 10,200 students.²

The Catholics are the most widely spread of all the Christian groups in Indonesia. They threaten to outgrow the Protestant missions. Practically in all localities of Indonesia and among all the ethnic groups the Catholics have gained converts. Their growth had been fast especially after independence when freedom of religion helped expand their missions. Their "mission of mercy" consists of giving education, medical treatment, food distribution, frequent contact with their believers through diligent visitation and spiritual services, and other like things. These they can do partly because of the

¹John Emanuel, "Bali: Island of Ten Thousand Temples," World Mission 24 (Spring 1973): 57.

²D. O'Grady, "The Moslem Who Became Cardinal," U.S. Catholic (September 1968): 25.

commitment of their believers, dedication of their priests and nuns, and their important part in the political affairs of the country.¹

The Lutheran Church

The Lutheran church is a homogeneous group in Indonesia. This homogeneous group of Christians is known as Huria Kristen Batak Protestan or shortened as HKBP (Batak Protestant Christian Church). They are the result of the work which was started by Dr. Ludwig Ingwer Nommensen in the 1860's. It was a part of Dr. Nommensen's strategy to work in a territory where other Christian missions have not entered. He combined in his mission approach the healing of the body and the soul. Through his skill in giving simple treatment, simplicity and self-denial, and friendliness, he endeared himself to the people. He opened schools through which he reached the parents through their children. He was busy caring for the sick, establishing medical clinics and the various activities of social concern. It was Dr. Nommensen's method to let his converts live among their own people and let them win their relatives into the Christian faith.² Dr. Nommensen in his mission approach to culture seemed to agree with the following:

¹The Catholics are active in politics. They secured seven seats in the government constituencies. They run a newspaper named Compas and two weekly journals. Their students are active in various student movements. Franz Seda, a one-time minister of economy, is a Catholic. On political involvement of the Catholics in Indonesia see Juan Sanz, "Indonesia in Context," Worldmission 21, No. 2 (Summer 1970): 14-17.

²Paul B. Pederson, Batak Blood and Protestant Soul (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), pp. 57-66.

One of the most basic natural rights of a society is its right to its own culture, its right to its own national distinctiveness, its own character. . . . To deprive a people of this right would be a flagrant violation of justice, whether it be done by a selfish capitalist, a fanatical Communist, or a well-meaning missionary.¹

Thereby he expressed toleration of the Batak culture. He trained and ordained Bataks for the work of the ministry. He made use of the local resources for the local works of the churches and thus prepared them for church independence. Dr. Nommensen realized how hard it was to win the Bataks to Christianity. Back in the 1830's two missionaries from Boston met their death in the Batakland killed by the people.² The Dutch authority was preceded by missionaries to the territory to let the power of the Gospel change the people. Truly Dr. Nommensen made the Gospel change the Bataks. During the first decade of work (following 1861), there were some 1,250 Batak converts to Christianity.³ Converts were doubled every decade. By the end of the nineteenth century, that is in 1901, there were 47,784 Christians among the Batak tribe.⁴

The HKBP became an independent church in 1930 with a current membership of 273,000.⁵ Dr. Nommensen began his work in the Angkola

¹The passages quoted are found in the work of Ebbie C. Smith, God's Miracles: Indonesian Church Growth (South Pasadena, California: William Carey Library, 1970), p. 198.

²Rauws, et al., pp. 7, 8.

³Smith, p. 85.

⁴Ibid.

⁵Ibid., p. 87.

area but he aimed at the Batak Toba who became the mainstream of the Batak Christians. He trained his converts not only to help evangelize the other Batak sub-tribes: the Angkola, Mandailing, the Karo, and the Simalungun, but also became missionaries to Nias and the islands along the westcoast of Sumatra, to South Sumatra, Java, and even to Malaya. The Bataks spread their Lutheran faith to other countries of Southeast Asia through emigration.¹

The membership of the HKBP in 1967 stood at 819,000 served by some 220 ordained ministers in over 1,300 congregations.² About 90 per cent of the Batak Toba are Christians.³ The role of laymen in the HKBP is so important that without their contribution church growth in the Batakland would have been impossible. About 90 per cent of the worship services each Sunday are led by Batak laymen as well as midweek devotionals in the homes. Dedicated elders, teachers, and members lead in prayer meetings, visit the sick, and carry out responsibility for pastoral care.⁴

There are only about 2-3 million Bataks.⁵ But each of the sub-tribes has a large number of Christians. Some 82,589 Simalunguns are Christians; nearly 50,000 Karo are Christians; and the combination of

¹Pederson, pp. 74-5.

²Ibid., p. 87.

³Edward Nyhus, "The Encounter of Christianity and Animism among the Toba Bataks of North Sumatra," Southeast Asian Journal of Theology 10, Nos. 2, 3 (1968): 40.

⁴Pederson, pp. 101-2.

⁵According to Encyclopaedia Britannica (Micropaedia V), s.v. "Indonesia," the Batak people are 2.3 per cent of the some 124,000,000 Indonesians.

Angkola, Mandailing, and Toba number about 1,000,000.¹ Thus, over two-thirds of the Bataks are Christians.

When the Batak Christians achieved an autonomous status in 1930 all of the Batak sub-tribes adopted HKBP but since the Batak Toba comprised some 75 per cent of the HKBP, the other subgroups which are the minority groups gradually seceded. They did not want to be dominated by the majority but rather preferred decentralization and localized independent groupings which suit the spirit of the Batak people.² They no longer use HKBP but choose names which characterize their respective sub-tribes. The Simalungun adopted Gereja Kristen Protestan Simalungun, shortened as GKPS (Simalungun Protestant Christian Church); the Karo adopted Gereja Batak Karo Protestan (The Karo Batak Protestant Church) shortened as GBKP. The HKBP was later split in 1964. They were of the opinion that the Lutheran faith should not be limited to the Bataks but should include all the Indonesians. Those who want the term "Indonesia" to replace the "Batak" formed their own group with some 100,144 members. This new group is known as Gereja Kristen Protestan Indonesia (Indonesian Christian Church) shortened as GKPI.³ They speak the Bahasa Indonesia (Indonesian language) instead of Batak. They won converts from among the Javanese and other ethnic groups as well as from the Moslems.⁴ While the Batak language, adat

¹Smith, pp. 84-92.

²Pederson, pp. 73-4.

³Ibid., p. 190.

⁴Cooley, p. 69; cf. Pederson, p. 190.

(custom and law), and identity, play a role in the HKBP, the GKPI are more nationally oriented.

What Christianity offered as brought by the Lutheran missionaries has meant much more to the Batak people than those things which the indigenous religions of the Parmalim and the Parhudamdams¹ could do for them. The Lutheran missionaries gave them education. Schools were opened in many places. To expand educational programs they trained teachers from among the people. With their education they could secure jobs and positions which improved their living conditions. Hospitals were established to improve their health. The Bataks were trained to be nurses and hospital assistants to be of help to their own people. Adult courses were offered to parents as to how to take care of their children, to give home treatments, to sew dresses, to cultivate the land, to learn to read and write, to learn simple things about home management, and other similar practical things. The missionaries introduced Jesus, the Bible, and the hope of eternal life to them. They established churches and trained the people to win their own relatives, friends, and neighbors to the Christian faith. The missionaries thus checked the spread of Islam from the south.

The Dutch government helped the spread of the Lutheran faith by giving the Lutherans the whole territory of Batakland to evangelize.

¹In the interest of the National Movement, most of the Bataks were more interested in Christianity than the Parmalims and the Parhudamdams because of education which the Christian missionaries made available to many Bataks. The Parmalims and the Parhudamdams were patriotic movements under the guise of indigenous religions trying to unite the Batak people and restore the Batak Christians into their Batak religions. These Batak movements were active during the time of the death of the Si Singamangaradja XII (1907) and after it.

Other Christian denominations were not given permission to work in the Batakland until the 1930's. The Lutherans did well with their task. Today three of the Lutheran groups of the Batakland, the HKBP, the GKPS, and the HKI,¹ have become members of the Lutheran World Federation.²

The Reformed Church

The Reformed church in Indonesia was built on the foundation which the Catholics had laid. The Roman Catholic congregations which were raised by the various orders, were taken over by the Dutch East India Company (or VOC, shortened in Dutch). The Dutch ousted the Portuguese. Only a few Catholic remnants survived in isolated regions. Christianity in Indonesia was ruled by the Seventeen Gentlemen (De Heeren XVII) who resided in Holland.³ Ministers were called from Holland in order to minister to the Company's employees, not as missionaries to evangelize the Spice Islands. No wonder during the VOC period (1602-1800) Christianization in the archipelago moved very slowly.

During the British rule in Indonesia (1811-1816), Joseph Kam,⁴ who was brought up in Holland and interested in foreign missions,

¹The Huria Kristen Indonesia (the Indonesian Christian Church) shortened as HKI was formerly known as the Huria Christen Batak (HCB) which seceded from the HKBP in 1927 because of a misunderstanding between some Bataks and the Western leadership of the Batak church. In 1945, after Independence, the name was changed from HCB to HKI. The HKI claimed a membership of 225,000 and has become a member of the Lutheran World Federation since 1970. See the Reports of the LWF Executive meeting in Parapat which convened on July 10-20, 1972 in the Lutheran World 20, No. 1 (1973): 43-60; cf. Pederson, p. 190.

²Ibid.

³Cooley, p. 40.

⁴Stephen Neill, et al., Concise Dictionary of the Christian World Mission (New York: Abingdon Press, 1971), s.v., "Joseph Kam," pp. 318-9.

joined the Netherlands Missionary Society. He and other missionaries were sent by the London Missionary Society to Indonesia after he had spent sometime in London for further training for mission work. After his arrival in Jakarta, he was assigned to work in East Indonesia. This was during the governorship of Sir Stamford Raffles (1811-1841). Governor Raffles encouraged the missionaries to bring the people to Christianity but, at the same time, to acknowledge the good qualities of the peoples' laws and way of life. Sir Stamford Raffles himself spent much time in learning the various cultures and languages of the Indonesian people. To spread Christianity and let it grow in the people of various cultures and make Christianity their own religion was his desire. Joseph Kam began to evangelize the people. He traveled from island to island in his self-made schooner. To expand the Reformed church, he called for more missionaries from Europe to be placed under his supervision. To emphasize more on outreach, he trained pastors and church helpers and printed literature for distribution. The Reformed church was growing in membership. It was during his time that the evangelization of the Indonesians began to develop. He was called "the apostle to the Moluccas."¹ Even while on his way to the Moluccas he already raised what he called a "little society" in Surabaya and increased the number of believers there by over 100 adults and over 200 children.²

¹Ibid.

²David Bentley-Taylor, The Weathercock's Reward (London: Overseas Missionary Fellowship, 1967), pp. 36-7.

While the VOC was interested in spice trade, Joseph Kam was interested in soul-winning and church growth. The VOC made it attractive for the Indonesians to become Dutch-like (masuk Belanda) and made them belong to a higher status group than those who were not Christians. Joseph Kam trained the Indonesian Christians and made them responsible to win their fellow Indonesians to Christ. The VOC wanted the East Indonesians Christians to become petty clerks, business employees, civil servants, and soldiers, and moved them from place to place. Pastors were hired to serve them through nurture and ritual worship. Joseph Kam combined the trained pastors and church helpers together with the lay people to double their membership growth. For two hundred years the Dutch Reformed church moved at a very slow pace. Dr. Kraemer called the Reformed church of the VOC period "a church without missions" and "a church without a creed."¹

With the evangelistic emphasis started by Joseph Kam the Reformed church grew rapidly. Its growth was caused by several factors. Other than the missionary zeal and activities of Joseph Kam, and development of missionary interest in Holland, culture was an important factor. The Christian faith was indigenized. Since the people directly turned to Christianity from their animistic religions (without the influence of Hindu-Buddhism and Islam like in Java and Sumatra), Christianity became like a folk religion to them. The Dutch Reformed church became their own church. They spread their Christian faith to

¹Kendrik Kraemer, From Missionfield to Independent Church (The Hague: Boeken Centrum, 1958), p. 13; Cooley, p. 40; see also Smith, pp. 12-15.

the neighboring islands through preaching and literature distribution. The New Testament was translated into the Malay (Indonesian) language.¹

The activities of missionary societies further spread the Christian faith in East Indonesia. The work of Jabez Carey (William Carey's youngest son) brought Baptist influence; additionally the Mennonite Mission, the Australian Methodist missionary activities, and Presbyterian influences, have made the Reformed church a conglomeration of Protestant elements.² Therefore it is not accurate to say that the East Indonesians belong to the Reformed church. It is true only historically, the Reformed church being the background.

The East Indonesian Christians were split into four regional groups. They are: the Gereja Protestan Maluku (The Moluccan Protestant Church), the Gereja Masehi Injili Minahasa (The Minahasa Evangelical Christian Church), the Gereja Masehi Injili Timor (The Timor Evangelical Christian Church), and the Gereja Protestan Indonesia Bagian Barat (The Western Indonesian Protestant Church). The Gereja Protestan Maluku (The Moluccan Protestant Church), the oldest Protestant church in Indonesia (and in Asia), became an indigenized church. The training of its laymen as church pastors and helpers brought a rapid growth to the church. In 1935, the Dutch granted autonomy to the church. Its membership was 380,000 of the over

¹Smith, p. 14; Cooley, p. 51.

²Cooley, p. 55.

900,000 population.¹ The Gereja Masehi Injili Minahasa (The Minahasa Evangelical Christian Church) began development when after 1822 the Netherlands Missionary Society, at the urging of Joseph Kam, evangelized the area and baptized some 3,000 people.² In 1876 the Missionary Society transferred the administration of the church to the State. It was granted an autonomous status in 1934.³ Its membership grew to 500,000 with 502 congregations, served by 110 ordained ministers and 500 assistant ministers. The church operated 400 primary and 35 secondary schools and 1 university; 2 general and 6 maternity hospitals, 28 clinics and 5 orphanages.⁴

The Gereja Masehi Injili Timor grew so rapidly through mass Christianization that the church did not have sufficient pastors and helpers to instruct the new members. Due to geographical isolation and poor communications supervision was spotty. But in spite of the lack of supervision the church membership grew to 650,000 and as a result of the revival after the abortive coup of September 1965 (a coup which led to the ban of the Communist Party in Indonesia) there were 200,000 conversions recorded in Timor.⁵ The Timor church became autonomous in 1947.⁶ The Gereja Protestan

¹Ibid., pp. 52-3.

²Neill, et al., p. 318; cf. Cooley, p. 53.

³Cooley, p. 52.

⁴Ibid., p. 54.

⁵Bryan Gainer, "Indonesia: Turmoil Amid Revival," Christianity Today 12 (1967): 312-3.

⁶Cooley, p. 52.

Indonesia Bagian Barat (The Western Indonesia Protestant Church), unlike the first three churches, was not an ethnic church. Its membership was composed of Dutchmen, Indo-Europeans, Ambonese, Timorese, and Minahasans. They worked for the Dutch in business firms, and military, and civil services. The church was administered in Jakarta. It became autonomous in 1948, during the Revolution.¹ The influence of the Dutch lingered longer with the Western church than with the other three churches. The Western church had 350,000 members, with 89 congregations, served by 57 ordained ministers.² Because the Western church was not an ethnic church, it did not witness to the people of the region where it was located but concentrated on pastoral care and ritual worship. These four churches are still separated today although a move for unification has been initiated by the Western church.³

Other churches in East Indonesia such as the Gereja Masehi Injili Halmahera (the Halmahera Evangelical Christian Church) and the Gereja Masehi Injili Sangir-Talaud (the Sangir-Talaud Evangelical Christian Church) are branches or have some connections with the four churches mentioned above and can be traced back to the Dutch Reformed Church during the VOC period.⁴

¹Ibid., p. 55.

²Ibid., p. 57.

³Ibid., p. 58.

⁴Ibid., pp. 58-9.

The SDA Church

The city of Padang, Sumatra, where the East India Company first started a Christian congregation in 1679, was the first cradle of SDA work in Indonesia.¹ Ralph Waldo Munson arrived in Padang in 1899 and started evangelizing with a small clinic which he operated in his home.² Munson was first sent to the missionfield as a Methodist missionary but his interest in the exposition of the SDA church on the Bible prophecies attracted him to the SDA faith which he contacted while he was in Singapore.³ The work of R. W. Munson was significant to the SDAs of the Batak tribe when the Advent message he brought was accepted by Immanuel Siregar⁴ who introduced the Advent message to the Batakland. His converts became pioneers and leaders of the Advent work in the main islands of Indonesia and beyond the Indonesian territory.

Pioneer Munson closely worked with the Australasian Union Conference which, because of geographical location, was allotted the responsibility for the Indonesian field. This caused some of the Australian missionaries to work in Indonesia and Singapore, the

¹Pederson, p. 47.

²Clyde C. Cleveland, Indonesian Adventure for Christ (Washington, D.C.: Review and Herald Publishing Association, 1965), p. 28.

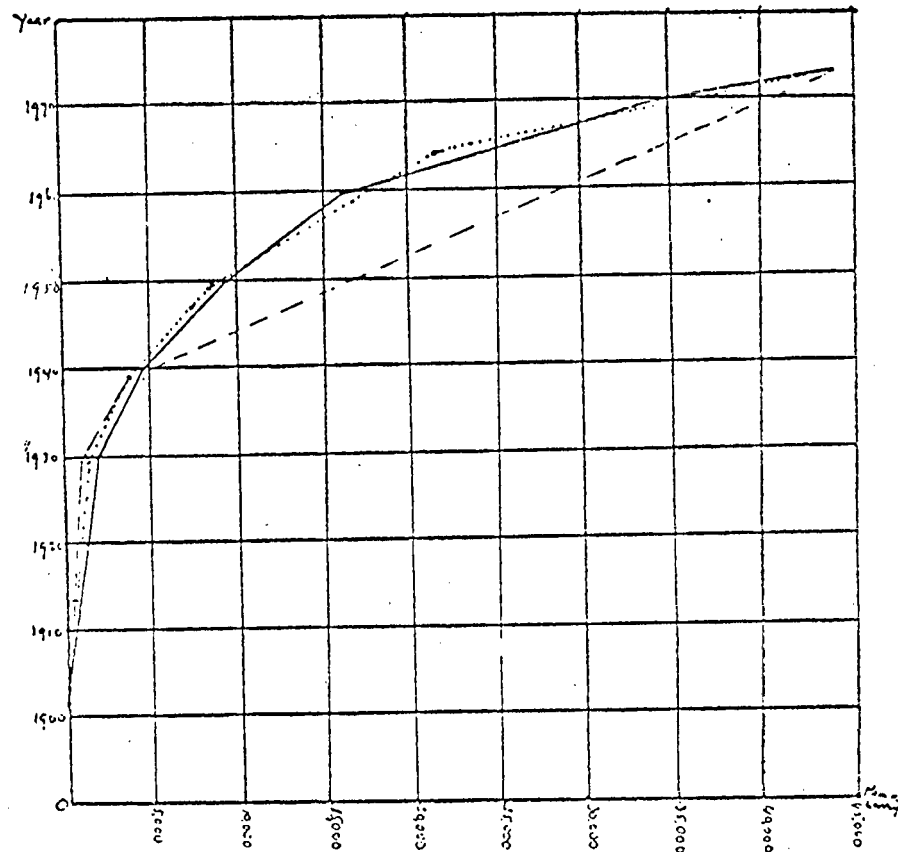
³Ralph Waldo Munson was sent to India and Burma as a missionary by the Methodist Mission. The last year of his term he spent in Singapore in connection with the Anglo-Chinese Methodist School where he became attracted to the SDA faith. See SDA Encyclopaedia of the SDA Bible Commentary Series, Vol. 10, p. 835.

⁴Immanuel Siregar was the first Batak convert (or first Indonesian national) who became an SDA. See Alma E. McKibbin and Gladys Robinson, Gospel to All the World (Mountain View, California: Pacific Press Publishing Association, 1940), pp. 524-5.

FIG. 3. THE CHANGE AND DEVELOPMENT OF THE INDONESIAN SDA CHURCH
ADMINISTRATION HISTORICALLY TRACED

1. Membership(____). The SDA Church membership in Indonesia was below 5,000 in 1940; below 10,000 in 1950; 16,522 in 1960; 39,683 in 1970; and 43,798 in 1973.
2. Division (---). Indonesia was connected with the Asiatic Division till 1913; with the Far Eastern Division (FED) till 1929; with the Central European Division till 1938; and with the FED currently.
3. Union (...). Indonesia was connected with the Australian Union Conference till 1913; with the Malaysian Union till 1929; with the Netherlands East India till 1949; became the Indonesia Union in 1949; and split into East and West Indonesia Unions since 1964 to date.

Sources: SDA Yearbook 1904-1973.



Note: See Appendix C, page 338.

latter being the headquarters. Missionaries such as G. A. Wood, Petra Tunheim (Swedish), Teasdale, B. Judge were sent by the Australasian Union Conference to work in Java and Sumatra.

When the Far Eastern Division was organized in 1919,¹ the former "Asiatic Division," which had been formed to look after the SDA work in Asia, Southeast Asia, and some islands in the Pacific and Indian Oceans, was dissolved. The Far Eastern Division had its headquarters in Shanghai.

The political, geographical, missionary home-base, and missionary society factors made the combination of the British, Australian, American, Dutch, and German missionaries necessary in the SDA mission. Singapore, the SDA Union headquarters for Indonesia, Malaya, Thailand, and a large part of Southeast Asia, was a British colony and a very important stronghold of Protestant mission societies.² Geographically, the Australasian Union Conference could make Indonesia an expanded field of its mission territory. America, being the birthplace of the Advent Movement and headquarters of the SDA denomination, was considered as a home-base and the Americans sensed their responsibility of proclaiming the Advent message to the whole world including Indonesia. German missionaries were included among the SDA missionaries in Indonesia because a large part of Indonesia and a large number of the Indonesian Christians were the result of the works of the German missionaries. The Dutch were

¹SDA Yearbook 1973, s.v. "Far Eastern Division."

²Arthur W. Spalding, Origin and History of Seventh-day Adventists, Vol. IV (Washington D.C.: Review and Herald Publishing Association, 1962), p. 167.

important missionaries in Indonesia. They should have been the first SDA missionaries to be sent there but, unfortunately, they were not. There are reasons why Dutch SDA missionaries were much needed in Indonesia. The territory itself was a Dutch colony. Missionaries who were sent there must know or first learn Dutch so they could communicate. Most or practically all of the SDA converts especially those who lived in the cities were Dutch, Eurasians, Dutch-speaking Orientals, and Dutch-speaking Indonesians. For three decades the Dutch government in Indonesia did not give permission for the SDA to freely evangelize. It was only in specific places specified in the permit that the SDA missionaries could work. With the presence and good influence of the Dutch and German SDA missionaries, the Governor General at last granted permission for the SDA to evangelize the whole of Indonesia.¹

When the Far Eastern Division was reorganized in 1931, one change made was to split the Malaysian Union into two unions. One was called the Malayan Union and the other became known as the Indonesia Union. This was formalized in 1929.² The people of the two Unions speak basically the same language, the Malay language. But now the Malay Union was attached to the Far Eastern Division while the Indonesia Union was assigned to the Central European Division

¹M. E. Diredja, "Kenang-kenangan Permulaan Pekerjaan Tuhan di Indonesia," Warta Gereja (November 1973).

²The split of the Malaysian Union was dealt with by M. E. Diredja in one of his series of articles on the history of the SDA work in Indonesia in Warta Gereja, January 1974.

which was geographically and culturally distant. Consequently Berlin became the headquarters of the 1,376 SDAs in Indonesia.¹

When the SDA mission was begun in Indonesia there were nearly 200,000 Christians of which some 50,000 were Catholics.² Immanuel Siregar accepted the Advent message in 1905 through R. W. Munson in Padang when he went there to establish a newspaper. He was a member of the Lutheran church. Delighted with the Advent message, he returned to Sipirok, his hometown, and spread the message there. He opened a school in Balige in 1913. In his letter to R. W. Munson, Immanuel Siregar mentioned that there were already 23 persons who began to keep the Sabbath in Tapanuli.³ Thus the Advent message was spread from Padang to the Batakland. Immanuel Siregar invited more SDA missionaries to the Batakland to spread the Advent message but the Government opposed such an invitation. Thus W. P. Barto and D. S. Kime who responded to the call from the Batakland did not go there but resided in Medan where they opened a school in 1916. In 1922 D. S. Kime was sent to Tapanuli to open a Mission in Sipogu. When he was warned by the Dutch government that he should not evangelize he

¹After the split in 1929 of the Malaysian Union, the Indonesia Union was known as the Netherlands East India Union. In 1947 the Netherlands East India Union became the Indonesia Union. In 1964 the Indonesia Union was split into the West Indonesia Union and the East Indonesia Union. See M. E. Diredja's article in Warta Gereja, March 1974.

²Spalding, Vol. 4, p. 167.

³There is some discrepancy on the purpose of Immanuel Siregar's visit to Padang and about his profession including his contact with W. R. Munson. See Pederson, pp. 147-9; M. E. Diredja, Warta Gereja, March 1974, p. 30; McKibbin, pp. 524-5; C. C. Cleveland, p. 28; SDA Encyclopaedia, p. 578. Pederson's account of I. Siregar's visit to Padang might be more correct.

opened a school instead which enrolled 175 students. Teachers who taught in that school became converts to the SDA faith.¹ The headquarters was moved from Sipogu to Sidempuan in 1934 and to Siantar in 1936.²

Ralph Waldo Munson did not return to Padang after his furlough in America. He was sent to Sukabumi, West Java, to establish SDA work there in 1909.³ Sukabumi was made headquarters of the SDA mission in West Java. Since there was no permit granted to work in Sukabumi by the Dutch government, Munson moved to Jakarta and established a church in Jalan Sawoh, Jakarta. When Munson left Indonesia in 1911, he was replaced by Petra Tunheim, a Swedish lady missionary sent to Indonesia from Australia. She became the leader (president of the West Java Mission--organized in 1913) from 1912 through 1915.⁴ She organized a church in Meester Cornelis (now called Jatinegara) where she resided. Thus when the West Java Mission was organized, there were only three churches (Sukambumi, Jatinegara, Jalan Sawoh) in West Java. Petra Tunheim opened SDA work in Bandung in 1916.⁵ Bandung became the

¹One of the teachers in the Sipogu Training School was the author's father. He accepted the SDA faith and was baptized. In order to make his baptism secret enough (since no permission yet had been granted by the Dutch government for the SDA missionaries to evangelize the Batakland, and especially to convert a person who was already a Christian like the author's father), he and a very small group went into the heart of the jungle of Sipogu and there he was baptized.

²Pederson, pp. 147-9.

³SDA Encyclopedia, s.v. "Ralph Waldo Munson"; cf. M. E. Direja's article on it in Warta Gereja (November 1973).

⁴Diredja, Warta Gereja (September 1973).

⁵*Ibid*, (November 1973).

headquarters of the SDA work in Indonesia in 1929 and in the same year a training school was opened in Cimindi.¹ With the training school in Cimindi, the churches in Bandung and Cimahi were strengthened. More missionaries were sent to West Java and more churches were established there.

The SDA work in Surabaya or East Java was started about the same time as in West Java. Several missionaries from Australia including Petra Tunheim were sent to Indonesia and the latter was located in Surabaya in 1909² before she was transferred to West Java to replace R. W. Munson. At a workers' meeting held in Sumber Wekas, near Surabaya, in 1917 it was reported that there were companies in Kediri, Jogjakarta, and Semarang.³

The SDA work began in East Indonesia in 1920 when a convert, Samuel Rantung, returned to his hometown Ratahan, Manado, North Sulawesi, in a three months' leave from Singapore and introduced the SDA message to his parents, relatives, and friends there. His effort resulted in 22 baptisms and a church was organized in 1921.⁴ A missionary, Albert Munson (son of R. W. Munson) was sent to North Sulawesi. Within six years, Munson and Rantung raised some 30 congregations and from 600 to 700 baptized members.⁵

¹Ibid.

²SDA Yearbook 1909.

³SDA Encyclopedia, p. 579.

⁴Ibid.; cf. Diredja, Warta Gereja (March 1974).

⁵Diredja, Warta Gereja (January 1974).

The SDA message was introduced in Ambon when an active layman from Jakarta took a long leave and went to Ambon. His name was P. Pietersz. He worked together with a colporteur, J. Liklikwatil, in soul-winning and won 22 converts in spite of bitter opposition they met from Protestant Christians.¹ A church was established in Ambon and an Indonesian pastor was posted there. The Advent message was spread to the adjacent islands and churches were raised. Although the SDA message was brought to Ambon through colporteurs in 1922, the first church was established in 1928.²

Lampung and Benkulen which were a part of the West Java Mission were first entered by the SDA message through literature in 1924.³ An SDA worker was first posted in Lampung in 1926.⁴ After a small company was organized at Palembang in 1929, Lampung and Benkulen were severed from the West Java Mission administration and South Sumatra Mission was organized in the same year.⁵

The SDA work was begun in Kalimantan when colporteurs sold SDA literature there such as Pertandaan Zaman (Signs of the Times), Perubahan Zaman Kita (Our Changing Times). Readers became so interested that a letter signed by 14 signatories was dispatched to the headquarters in Singapore requesting a pastor to be sent to further

¹Ibid. (September 1973).

²SDA Encyclopedia, p. 579.

³Diredja, Warta Gereja (May 1974).

⁴Ibid. (February 1974).

⁵Ibid. (February and May, 1974); cf. SDA Encyclopedia, p. 580.

teach them about the truth which they had found through the literature. In 1928 an Indonesian pastor was sent to Kuala Kapuas where they resided. After they were examined five of them were baptized and the rest were given further study. They were Lutheran Christians who were interested in the SDA message.¹

The same pioneer to North Sulawesi was also pioneering in South Sulawesi in the person of Samuel Rantung. He went to Makassar in 1930 because of interests there in the SDA message. In the same year he organized his baptized believers into a church.² First converts from among the Toraja people were won when four Torajas came to Makassar for baptism in 1935.³ The believers from North Sulawesi, where the SDA work started in East Indonesia, spread the Advent message to their surroundings. Some of them became Mission workers and not a few became colporteurs who brought the SDA message to Ambon, other islands including Irian Jaya.

Although Irian Jaya was visited by SDA missionaries in 1928 and by colporteurs in 1941, the work in Irian Jaya was not organized until 1950 when E. H. Vijsma was sent there. The increasing number of SDA believers moving from West Indonesia to Irian Jaya because of the political situation in the 1950s made it necessary to organize an SDA Mission there.⁴ But the church became more indigenized when the villagers

¹Ibid. (June, July, 1973).

²SDA Encyclopedia, p. 580.

³Ibid., p. 581.

⁴Ibid.

STATISTICS OF THE SDA CHURCH IN INDONESIA, 1973

Items	East Indonesia Union	West Indonesia Union
1. Churches	278	275
2. Membership--beginning of the year	21,973	21,825
3. Baptism	2,023	1,780
4. Membership--end of the year	23,905	23,572
5. Apostasies and missing	238	147
6. Total tithes receipts	134,724	239,294
7. Total offerings--World Mission	51,825	25,649
8. Total offerings--Home Mission	7,319	2,748
9. Contributions for Local church work	10,143	9,889
10. Number of Sabbath Schools	295	363
11. Sabbath School membership	29,571	30,271
12. Total S.S. offerings for World Mission	17,541	24,647
13. Number of elementary schools	60	82
14. M.V. Societies	263	187
15. M.V. Society Membership	8,200	10,520
16. Ordained ministers	57	98
17. Licensed ministers	46	61
18. Credentialed Bible instructors	6	1
19. Licensed Bible instructors	6	2
20. Credentialed missionaries	23	69
21. Licensed missionaries	92	287
22. Credentialed and licensed literature evangelists	65	191
23. All other regular workers	92	237
24. Total active workers	387	946
25. Church buildings	248	162

¹One Hundred Eleventh Annual Statistical Report of Seventh-day Adventists 1973. Compiled by Jesse O. Gibson, Statistical Secretary of the General Conference of Seventh-day Adventists, Takoma Park, Washington, D.C. 20012.

were evangelized and village schools were established. The missionary activities of Dr. G. Oosterwal among the various ethnic groups of the Irianese were geared toward reaching the indigenous people.¹

What has been said so far about the SDA work in Indonesia shows that the SDA missionaries worked in territories where Protestant Christians were already established whether in Sumatra, Java, Sulawesi, Ambon, Kalimantan, or Irian Jaya. The SDAs were less than 50,000 when the Protestant and the Roman Catholic Christians grew to some 10,642,238 or 8.96 per cent in 1971.²

The Advent message should be proclaimed not only to the 8.96 per cent non-SDA Christians but also to the 91.60 per cent non-Christian Indonesians who have not been reached by the message. This is the purpose for which the SDA church (the SDAs in Indonesia were only about .0416 per cent) exists in the world in general and in Indonesia in particular for so it was commanded to the NT church.³

¹An article written by Dr. G. Oosterwal on the people of Murrawarew and published in Villages in Indonesia edited by Koentjaraningrat shows that through the study and knowledge of the group life of the indigenous people, the presentation of the SDA message to such people may be more effective.

²A footnote in the article entitled, "The Struggle for the Future: Some Significant Features of Present-day Islam in Indonesia," written by Dick Bakker appeared in Japan Christian Quarterly 39 (Summer 1973): 140-6, states the religious breakdown of the Indonesian people of 119,232,449 at the end of 1971 as follows: Muslim 100,120,168 or 84.5 per cent; Protestant Christians 8,104,168 or 6.80 per cent; Roman Catholic Christians 2,538,070 or 2.13 per cent; Hindu 4,000,000 or 3.36 per cent; Buddhists and Confucionists 2,970,000 or 2.49 per cent; mystical sects and tribal religions 1,500,000 or 1.25 per cent. This is presented for comparison because this is later than the statistics compiled by Frank Cooley which were quoted in the Introduction of this project.

³As stated in Ac 1:8; Mt 28:19; Rev 14:6; Mt 24:14; cf. White, The Acts of the Apostles (Mountain View, California: Pacific Press Publishing Association, 1950), p. 9.

The NT Church, SOP, and Gotong Royong

Gotong royong life is practical (yet based on principle); it is not theoretical or mechanistic. The calling of people together, of fitting a variety of individuals into a group pattern, or engaging in mutual help, of working together to achieve a common objective cannot be done as an engineer does in assembling all parts of a machine to form a perfect machine. Gotong royong (which brought unity, mutual help, and strength to the various local and ethnic groups, to the local and national movements which resulted in the Indonesian Independence) was based on relationship. Thus relationship is basic to the gotong royong concept.

The acceptance of the existing relationship of the gotong royong concept gives an understanding to the Indonesians that they belong together. Reasons and causes for their relationship are their traditional social equality, blood relations or family ties, neighborhood, common occupation, common origin and destiny, and common objectives. Either some or all of these are present in a gotong royong community. The traditional social life of gotong royong has been a part of the religious life¹ of the Indonesian people. Can one deny that the gotong royong spirit is a gift of God to the agrarian Indonesians (Jas 1:17)?

The peoples' understanding that they belong together makes them feel that their projects, campaigns, and various activities are their own. Conscious of the fact that what is good for some in their community

¹Christian converts were taught by missionaries to eradicate cultural habits and practices of their former non-Christian religions as though all of them were wrong and were against Christianity.

is also good for the rest of the community; what is bad for some is also bad for the rest of the community, they involve themselves in group activities for the good of one and all of the community. They are responsible for one another. They are dependent on one another because they need one another; they are dependent on one another for they belong together. Is such concept of gotong royong relationship found in the NT church?

The NT church

The church is a body of people (believers) created by God and made dependent on Him and on one another (1 Cor 12). Since they are made of individuals they are to maintain a good relationship with one another expressing themselves to one another with relationship terms such as "brother" and "sister" (Mt 23:8), and God is to them as "Father" (Mt 6:9). Thus they are socially equals. As a body of believers they are to pray for one another (Jas 5:16), bear one another's burden (Gal 6:2), help one another's need (Ac 2:45; 4:34), fellowship with one another (Ac 2:46) and strengthen one another's faith (Gal 6:1). Their church services strengthen them in unity and fellowship as a body of believers. The Lord's Supper is significant to them because of the concept of fellowship in it in their eating together and serving one another (1 Cor 10:16, 17). The Ordinance of Humility is a constant reminder to them of tolerance and a forgiving spirit (Jn 13:1-17). Baptism is to them a joy of welcoming new believers which shows growth and strength to their "bodyness" as a church (1 Cor 12:12-Berkeley).

The church has a diverse nature. Symbols are used in the NT to describe the nature of the church. Some of them are: a Flock, a Temple, a Vine, and His Body. A Flock shows its dependence in that it must be fed (1 Pet 5:2; Ac 20:28) and protected (Jn 10:1-16; Lk 12:32). A Temple shows its organization as a well framed and well structured building (Eph 2:21, 22) made of living stones (1 Pet 2:5). A Vine shows a close cooperation and interdependence for life, growth, and fruitfulness (Jn 15:5). A Body shows unity of the members to the body and unity between the body and the head for its authority (1 Cor 12; Col 1:18). All these symbols are symbols of relationship.

The church is a unity-in-diversity church, a multi-culture church. The NT believers were comprised of Jews and Gentiles. The fact that the Holy Spirit was poured upon the Jews and the Gentiles (Ac 11:15) shows that God has accepted both cultural groups. The Gentile Christians did not have to follow the Jewish culture in order to become accepted as believers in Christ (Ac 15). Faith in Jesus Christ is the only requirement for acceptance into the "body of Christ" (Ac 16:31; Jn 1:12).

The program of the church in the NT is the program of the entire church. The first few chapters of Acts report the active participation of the NT believers. They made Jerusalem the scene of their active evangelization. They grew from about 120 (Ac 1:15 RSV) into many thousands. The phrases such as "about a hundred and twenty" (Ac 1:15), "about three thousand souls" (Ac 2:41), "about five thousand" (Ac 4:4), "multitudes" (Ac 5:14), "multiplied" (Ac 9:31), "increased in numbers

daily" (Ac 16:5), indicate church growth although there are no formal statistics given. They grew rapidly because all were evangelizing (Ac 8:1, 4). They accepted the Gospel Commission (Mt 28:19) from the Lord. They were ordained to work to save their fellow men and they pledged loyalty to Christ as His coworkers.¹ There was no chancel in the NT church to separate the NT believers into two camps, that is, the clergy in one camp and the laity in another. The NT believers were not helpers for their bishops (elders) to run a church, they themselves being the church. They engaged in evangelization because it was their own responsibility to evangelize as commanded by their Lord (Mt 28:19).

The growth of the NT church created a need for a church government so that it could function in an orderly manner (1 Cor 14:40). Congregations (churches) increased in number. Their unity was preserved through communication by letter writing and a system of delegation or representation (Ac 15). Jerusalem was their headquarters (Ac 8, 15). Their delegations to Jerusalem were chosen by the churches presumably (Ac 15). Church helpers were also chosen by the church (Ac 6:3, 5), and so were the bishops presumably (2 Cor 8:19; cf. Deut 1:9-14). In matters of discipline the church is the final authority (Mt 18:17). The church is given authority by its Head (Col 1:8; Eph 5:23). Its authority is preserved by its attachment to Christ (Jn 15), obedience to His word (1 Pet 1:14-16), and the

¹White, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1948), p. 822.

presence of the Holy Spirit (Ac 2). Organization is necessary to regulate the functions of the church with its various gifts for its unity (Eph 4:8, 11-13; 1 Cor 12).

The promiscuous use of the singular and the plural forms of ekklesia and ekklesiai, respectively a church and churches, does not make a church less a church than the churches. Each of these many congregations (churches) of the NT is an ekklesia.¹ A small congregation or church is as much an ekklesia as a large church; one single church is as much an ekklesia as a group of churches put together. Most important is not the size or numerical quantity but the relationship of the church to Jesus Christ, that is, by being in Christ and by having His presence (Lk 12:32; Mt 18:20). It is not the addition of churches (ekklesiai) which makes a church (ekklesia); it is not the church (ekklesia) divides up into churches (ekklesiai).² In the churches of the first century and the modern churches of today there may be a few similarities as far as church organization is concerned. Whether the NT church government was episcopalian, or presbyterian, or congregational, as modern churches have adopted, "it is impossible to read back any of our modern systems into the apostolic

¹Ekklesia was used by the Greeks to refer to both secular and religious purposes. In its religious meaning, ekklesia refers to both a local church and a universal church. See W. E. Vine, Expository Dictionary of the New Testament Words (London: Oliphants Ltd., 1961), pp. 83-4; Gerhard Kittel, ed., et al., Theological Dictionary of the New Testament, Vol. III (Grand Rapids, Michigan: Wm. Eerdmans Publishing Company, 1965), pp. 505-515.

²Everett F. Harrison, ed., et al., Baker's Dictionary of Theology (Grand Rapids, Michigan: Baker Book House, 1969), pp. 124-7.

age."¹ However, there are elements in the NT church which can be developed into the various systems of church government which modern churches are doing to suit the cultural situation of a locality or country.

In summary, the NT church with its diverse nature as symbolized by a Flock, a Building, a Vine, and a Body, shows relationship. Relationship among the NT believers was demonstrated in a manner by which the apostolic church grew. The dependence, the organization, the interdependence, and the unity aspects of the church are emphasized by the symbols given above. It is the sense of relationship that binds one ekklesia with another, that holds believers together in a unity-in-diversity church, that makes the body of believers function together and grow. The use of terms such as "brother," "sister," and "father" speaks for the reality of the relationship quality of the apostolic church. The relationship through the organization of the NT church made communication direct, functions effective, and relations compact among the believers; and evangelization carried out through such a relationship brought bountiful growth to the NT church. This is a gotong royong relationship. Is gotong royong relationship supported by Mrs. Ellen G. White through her writings?

The Remnant Church as Portrayed by Ellen G. White

The church, as portrayed by Ellen G. White, is God's living temple composed of living stones laid close together to form a solid

¹Ibid., p. 127.

building. These living stones are quarried out from the world by the truth and are not the same in size and shape but each one has a place to fill in God's temple. The living stones are people of all grades, high and low, rich and poor, learned and ignorant, "called to be saints."¹

The church, as God's temple, is to be the light of the world. Each stone of the living temple emits light. This is made possible through Jesus Christ who is the source of light and because Jesus is in the midst of His church. That is why the church can never be like any society of the world. The faithful souls who constitute the church of God on earth have entered into a covenant relationship with Him and thus the church on earth is to be united with the church in heaven.²

The Remnant peoples' church is the true church when the truth is in their hearts, when the truth is woven into their characters, and when a Christ-like life is lived in their lives. If the truth of Christ has not transformed their lives and the life of Christ is not lived in their lives, their professed knowledge of Him and His truth "is but as sounding brass and a tinkling cymbal." "All who claim to keep the commandments of God" should look well that they do not "neglect the needy," and do not "turn a deaf ear to the calls of the oppressed." Mrs. E. G. White points out the importance of drawing the attention of the SDA believers to Isaiah 58 as a mark of the true church.³

¹White, "Christ's Followers the Light of the World." Present Truth and Review and Herald Articles, Review and Herald, Vol. 1 (1851-1885): 423-4.

²Ibid., "The Church of God," Vol. 4 (1899-1903): 243-4.

³Ibid., "The True Church," Vol. 1 (1851-1885): 509-10.

The unity of the church which is based on a holy relationship (being called "the sons of God") is to be preserved by every believer through making his connection with the church a benefit to the church rather than to himself, living at peace with one another, waiving an individual opinion to the judgment of the congregation, and moving in perfect harmony as an undivided whole.¹

The duties and responsibilities of the church should be borne by the church. Elders and deacons should be appointed to develop the various talents in the church through a training program. The reasons why there are so many weak believers in the church include the following: firstly, because they wait for a human minister to attend to their spiritual needs and do not venture to go directly to Christ in faith, and, secondly, because they do not engage in the work of the church. A church can still be a growing church without a minister who might be able only occasionally to visit them. With this kind of program no one should think that the church is without a minister, for Jesus Christ is their minister.²

The work of the church is the responsibility of all of its members. They are to engage with their various gifts in the activities of the church for church growth. Mrs. E. G. White points out to those who engage in the work of the church the following:

¹Ibid., "Unity in the Church," Vol. 1 (1851-1885): 220-1.

²Ibid., "The Church Must Be Quickened," Vol. 3 (1893-1898): 11-2.

1. It is the believers' first work to give the light to those who are related to them by the ties of kinship and blood.¹
2. The believers should be encouraged to share their faith while they engage in their daily employment wherever they are.²
3. A Lay training program should be conducted in the church to instruct the laymen to give Bible study, to encourage them to learn a trade and move to new places to share their faith whether in cities and towns, villages and countries, to hold cottage meetings, to circulate literature, to be friendly with neighbors and invite them to meetings, and to conduct Bible readings in peoples' homes.³
4. The church should be organized into groups to do evangelism from house to house, to visit neighboring places and hold meetings with a simple program of singing, hearing God's word, and praying.⁴
5. The believers should work among all classes of people both in the cities and rural areas. The poorer classes are to be approached with welfare work and the higher classes with medical work. Thus the Advent message can reach people in the highways, byways, and hedges.⁵
6. Those to whom God has committed the light should be willing to move in groups into new places in order to spread the light.⁶
7. Combined efforts of physicians, nurses, canvassers, Bible workers, and other talents are needed for a soul-winning work in the cities.⁷
8. Opposition against the proclamation of the Advent message can be overcome by sympathy, tenderness, and love, by Pauline adaptability (1 Cor. 9:19-23), by seeking a common ground for

¹Ibid., "A Godly Example in the Home," Vol. 6 (1910-1915): 178.

²Ibid., "Missionary Contact with People," pp. 207-8.

³Ibid., "Lay Members as Missionaries for God," pp. 461-3.

⁴Ibid., "From House to House," pp. 459-60.

⁵Ibid., "City Work," pp. 215-6, 217-8.

⁶Ibid., "The Need of Missionary Effort," pp. 235-6.

⁷Ibid., "The Gospel Message in Antioch," pp. 129-30; cf. pp. 27-8.

common interest, by contacting and being friendly with pastors of other denominations who are engaged in similar work, by welfare and medical work.¹

9. Concentration of resources, means and personnel, "which will tie up too many men of special talent" in one place is not God's design for by so doing the field will be robbed of the help that those men of special talents could render.²
10. Those who are placed in leadership must learn to recognize ability and talents in others besides themselves. They should help others become familiar with all parts of the work. They should not keep laymen doing only things of minor importance but they must be given an opportunity to develop themselves into trustworthy workers.³

The SDA church, like gotong royong, has the following characteristics: unity,⁴ welfare and social involvement,⁵ tolerance,⁶ social equality,⁷ brotherhood,⁸ hospitality,⁹ friendship,¹⁰ team or group work,¹¹ dependence,¹² interdependence,¹³ sense responsibility,¹⁴ leadership,¹⁵ and full participation.¹⁶

¹Ibid., "Overcoming Prejudice," pp. 255-6.

²Ibid., "Warning the Cities," pp. 27-8.

³Ibid., "The Training of Workers in the Field," pp. 259-60.

⁴Ellen G. White, My Life Today (Takoma Park, Washington D.C.: Review and Herald Publishing Association, 1952), p. 145.

⁵Ibid., pp. 186, 201.

⁶Ibid., p. 187.

⁷Ibid., p. 188.

⁸Ibid., pp. 189, 232.

⁹Ibid., p. 201.

¹⁰Ibid., p. 204.

¹¹Ibid., p. 110.

¹²Ellen G. White, Testimonies for the Church, Vol. 6 (Mountain View, California: Pacific Press Publishing Association, 1948), p. 242.

¹³White, My Life Today, p. 145.

¹⁴White, Testimonies for the Church, Vol. 4, p. 16.

¹⁵Ibid., Vol. 3, p. 493.

¹⁶Ibid., p. 512.

Based on the support of the NT and the writings of Mrs. Ellen G. White for the concept of gotong royong, the writer will now apply the practices of gotong royong of the Indonesian people to the SDA church and its growth in Indonesia. The various reasons for the application of gotong royong to the SDA church are the concern of the next chapter.

CHAPTER V

A STUDY OF THE VARIOUS REASONS FOR THE APPLICATION OF GOTONG ROYONG TO THE SDA CHURCH IN INDONESIA

This is the second chapter on application for Part Two of this study. Reasons for the application of gotong royong are the contents and emphasis of this chapter. Here also are given some examples of gotong royong which are found practiced by the SDA believers in various places in the Indonesian archipelago.

Reasons for Applying Gotong Royong to the SDA Church

The church, as stated in Chapter IV, is a group life of people who live in relationship. Their togetherness as a group is made possible because of their common objectives. In order to achieve their common objectives together, they must have group life qualities. They must recognize their relationship to one another and have qualities such as brotherhood, humility, empathy, understanding, reciprocity, cooperation, participation, sense of responsibility, group interest, unity, and other like things. These are qualities which are found in gotong royong. These make gotong royong applicable to the church. Such gotong royong qualities are needed, I believe, in the SDA church in Indonesia.

These gotong royong qualities need to be accepted and preserved in the life of the church even in the midst of the rapid changes of

modern times. While adaptability and flexibility (two other qualities of gotong royong) are necessary to be applied in gotong royong practices in modern times, gotong royong qualities should not be neglected or abandoned.

The nature of the church requires such qualities as gotong royong has in its life and its various functions. Because of the similar nature, in many respects, between the church and gotong royong, what affects the church also affects gotong royong. When modern technology, materialism, and urbanism affect the church, they also affect gotong royong. Before stating the various reasons for the application of gotong royong to the SDA church, it is necessary here to state briefly about the decline of gotong royong.

Gotong Royong Declined

When Koentjaraningrat engaged in a field work in two villages in Central Java and made a study on gotong royong, he observed that gotong royong practices have waned. His report shows that the result of gotong royong practices was less satisfactory compared to what a modern machine could accomplish with less time and less expense on similar jobs. The nearer a village to a town or city, he said, the less gotong royong practices occurred there.¹ Koentjaraningrat, however, did not report in terms of an over-all effectiveness in his book, only in terms of material effectiveness.

¹Koentjaraningrat, Some Social-Anthropological Observations on Gotong Royong Practices in Two Villages of Central Java, trans. Claire Holt (Ithaca, New York: Cornell University Press, 1961), p. 48.

The writer does not intend to create a dichotomy between gotong royong and individual right, between rural and city life, and between spiritual and material things. People who engage in gotong royong practices need material things. The city needs rural resources and vice-versa. There is no city which can do without a rural support. They depend on each other. City and rural people are interdependent. The spiritual and the material things are one in the body (Gen 2:7). It is not a matter of an "either/or" philosophy but a matter of perspective (Mt 6:33), a preservation of proper relationship.

It is very hard to secure a lot on which to build a house in Jakarta unless there are millions of cash on hand. The present population of Jakarta which is about 5 millions keeps on increasing. House owners are not willing to rent out their houses nowadays unless it is on a contract basis. They will contract their houses for five or up to ten years and get the house rent in advance. Foodstuffs, building materials, labor, etc. are very expensive. But people still flow to the city. Why? The life of farmers, for example, is economically hard in the villages. Their farm produce fetch a very low price if sold in the villages. If they are to carry them to the city, their time and expenses will take away their profit. Besides, poor roads and lack of transportation make it difficult for them to transport their farm commodities to the city. Because of this, they themselves move to the city and do all kinds of odd jobs for a living. Family tie, neighborhood, community life, and adat (custom) no longer exist in the city. Because of the fact that they become strangers to

one another, they adopt a slogan of "Survival of the fittest" and live an individualized and isolated life in the city. Their gotong royong practices are no longer suitable to their city life because of the absence of a sense of relationship--family tie, neighborhood, common occupation, and common objectives. When a sense of relationship is absent or declined, gotong royong declined.

Church Growth Problems Require Gotong Royong

The reason for applying gotong royong concept to the SDA church is for church growth. Church growth is both inreach and outreach; both quality and quantity; both "grow in grace" and growth in church membership. The lack of gotong royong qualities lies at the root of the problems which stunt church growth. Church growth is slow when converts won into the church from year to year leave the church. Church A (denomination), for example, had a membership of 20,000 in 1960. From 1960 through 1970, Church A baptized each year an average of eight hundred new converts. At the end of 1970, Church A had only 22,000 members. Allowing that death took 1,000 of them, many of these converts must have left the church.

Reasons which caused those converts to leave the church are many. Among these may be a lack of indoctrination, a lack of identification, and a lack of training. With a little indoctrination, many people may flock into the church all of a sudden and swell the membership of the church, but they will never be a part of the church since they are not fully established in it. Sooner or later they leave the church. A lack of identification may be caused either by a lack of

adjustment on the part of the new converts or by aloofness on the part of the church or both. Since they are not identified with the church, they leave the church. With a lack of training given to the new converts, they may not be able to participate in the work of the church. Since they are not participants in the work of the church, they have no sense of belonging. They become spectators and feel isolated. Since they feel they are not needed in the church they leave the church.

Gotong royong brotherhood, sense of belonging, participation, sharing, informality, fellowship, cooperation, identification, and similar things, are needed in Church A. The informality of gotong royong makes the old believers have a share in the teaching ministry of the church and help the new converts become established in doctrine. An informal visitation, invitation, and a little time spent together by the old with the new converts might help the latter find their identity with the church of their choice. They thus know more of each other and of each other's talents. The new converts might feel the difference when, during their baptisms, the baptismal services were not made as an adjunct to another service. Treated in this way, the new believers might feel a lack of warmth in their welcome into the new fellowship of the church. In order to mature in faith, the new converts are to be given a training so that they can participate in the work of the church. Their participation gives them a sense of belonging. They will learn to cooperate as they work together in sharing their faith with others. They will feel identified as they share in the work of the church of which they are members.

Just as the problems of church growth are interrelated, the qualities of gotong royong are also interrelated. They are one, a unified whole. Thus gotong royong qualities help bring both inreach and outreach, both quality and quantity, and both "grow in grace" and growth in number.

Difficult Times Require Gotong Royong

When the missionaries returned home or were interned during the Japanese occupation, financial support and communication with the headquarters were cut off. The Indonesian pastors brought to the attention of the believers their responsibility in the church, they themselves being the church. When the pastors could not visit the churches because of problems of transportation and finance, the church members conducted their own services. The lay people visited their fellow believers and helped strengthen one another's faith. The laymen did the preaching and conducted Bible studies, and even performed funeral services. When the pastors devoted full time to the pastoral work, the believers sent them rice as tithes. They supported their pastors in money or in kind. When some pastors could not devote full time to the work, they engaged in farming or doing various jobs for a living. They did their missionary work on the Sabbath or worked together with the laymen as their time allowed.

Sometimes they preferred not to meet in the church building for worship but took turns in opening their homes for Sabbath and mid-week meetings. This not only saved the cost of upkeep of the church but it also strengthened their fellowshiping with one another. They

fellowshipped together through participating in worship and in the refreshment prepared by the hosts which was done on a reciprocal basis.

Their meetings were well attended. Very often their meetings became a means for making friendships. They sometimes came with their friends to the meetings and the hosts invited their neighbors and relatives to attend as circumstances allowed. They increased their membership and, at the same time, helped strengthen their faith through the things they did for the church.

Other Reasons for Gotong Royong

One of the reasons for gotong royong is communication problems. Difficulty in communications may be caused either by internal unrests or poor roads and transportation or both. Political unrest may disrupt administrative communications between the central and the various fields. Poor roads and transportations may make it difficult for pastors to itinerate distant churches regularly. Baptisms and other duties may have to be postponed when ordained ministers could not be present. Beside poor communications, the heavy load borne by the ministers may make it impossible for them to visit different places as required.

With the present improvement in education, many of the duties and responsibilities performed by the ministers can be performed by the lay people. Many potential resources in the church have not been used for church growth. Believers' talents lay dormant. At best, they are made helpers to the ministers; at worst, they are made spectators and, being isolated, they may leave the church. Believers

should be given a training and made responsible for the various functions of the church according to their various capabilities.

Economically speaking, the Indonesian budget for Mission workers is so small that the remuneration of Mission workers, even today, could hardly be called a subsistence salary. If this is so, it would be less able to employ new workers to meet the demands of the field. An emphasis on payroll system might weaken or make the lay people ineffective in their witnessing as such systems may create a distance and widen the gap between the lay people and the Mission workers. Also, such system may give an impression that only those who are on the payroll list are workers for the church to fulfill the Gospel Commission while the lay people are not, inspite of the activities they may have done for the church. To rely on budget system may create a problem if the lack of it (which is always the case) prevents the hiring of more Mission workers to be sent to pastor the scattered congregations and evangelize new areas.

Gotong royong may help in fulfilling the following truism:

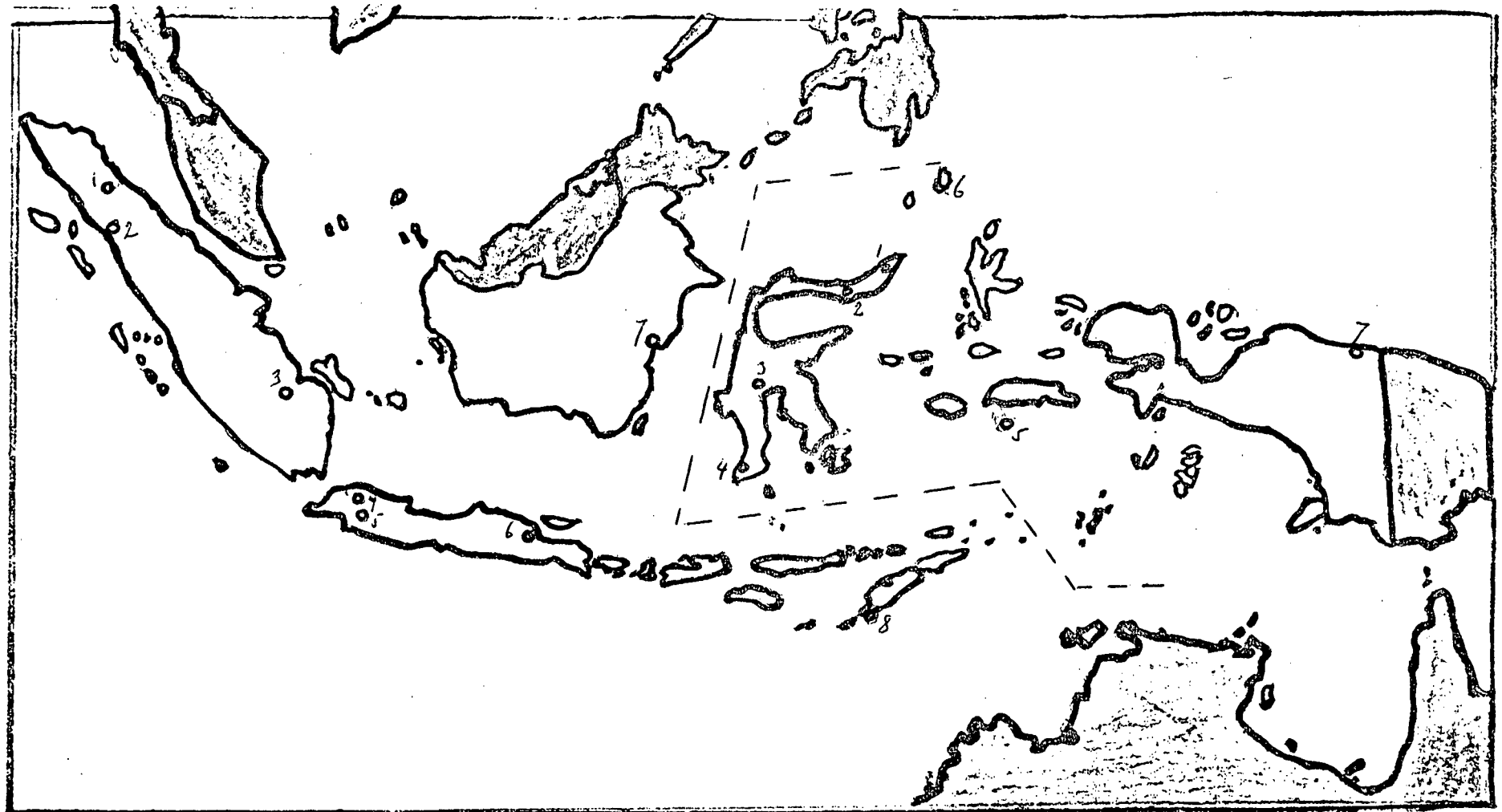
"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, . . ."¹

Qualities which are found in gotong royong such as, mushawarah leadership (deliberation), peoples' training, sharing of responsibility, and other similar things, are needed in the SDA church in Indonesia.

Gotong royong, being a cultural group life style of the Indonesians, is not new to the Indonesian SDA Mission workers. They can

¹Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 352.

FIG. 4. THE MAP OF INDONESIA SHOWING UNION BOUNDARIES



- Note: 1. The areas other than the clouded portions are territories of the Republic of Indonesia.
2. The chained line separates the East and West Indonesia Unions.
3. The Local Missions as indicated by a serial number are (West): Siantar, Sibolga, Palembang, Bogor, Bandung, Surabaya, Balikpapan, and Kupang; (East: Manado, Tomohon, Palu, Makassar, Ambon, Tahuna, and Jayapura.

only cultivate, develop, and apply it because of its qualities and what it can do to further growth in the SDA church there.

Some Examples of Gotong Royong Found in the SDA Church

Gotong royong practices are even found in the SDA church. A few churches in different parts of Indonesia sometimes engage in gotong royong to carry on their various projects. The following are some examples of gotong royong as practised by SDA believers:

1. To build a church and a church school was a project of the believers in Pematang Sinar, North Sumatra. When they knew that they could not expect much financial help from the North Sumatra Mission, they undertook the project as their own and they all contributed toward it. Some provided building materials, others contributed labor, skills, and the necessary things. Through unity, cooperation, and a sense of responsibility, they completed their project. The North Sumatra Mission contributed only Rp.30,000 (about \$75) to the project as an expression of interest and encouragement in the gotong royong project of the Pematang Sinar Church.¹

2. Members of several churches, led by the pastors and church officers, combined their efforts to conduct a series of public meetings in Jayapura, Irian Jaya in September 1973. They first built a temporary meeting place for the effort through gotong royong. Members of the churches involved attended the meetings diligently and helped in whatever way they could to make the meetings a success. Follow-up

¹Warta Gereja (December 1973), see an article entitled "Pematang Sinar Church."

meetings were conducted in their respective churches by the pastors with the help of the laymen. As a result of the effort, thirty-two were baptized during the first baptism and twenty-one in the next.¹

3. During the annual session of the West Indonesia Union in 1973, of the eight Local missions, North Sumatra was the highest in soul-winning. The gotong royong spirit found in the lives of the believers there has resulted in the reported success. An example was given. An SDA member was sick during the pressing season of rice planting. He did not have money to hire people to keep up with the work in his rice field. When the church members heard about it, they all devoted one day to do the job for him. So many came to offer help that the work was done in half a day. The gotong royong example of the SDA believers attracted many of the non-SDA people in the surroundings to the Advent message and were baptized.²

4. A soul-winning project was undertaken by a group of believers of the Kramat Pulo church, West Java. Several contributions were made to the project (a branch Sabbath School) for its success. A man opened his home for a meeting place; another person was willing to make his automobile available to transport a group of participants in the program; another man was willing to drive the automobile thirty-eight miles one way to and from the meetings; a group of participants prepared their various parts for the program including

¹Ibid., (February 1974): 9.

²Ibid., s.v. "Komite Tahunan Uni Indonesia Barat."

preaching. The result of such a united effort was the baptism of sixteen persons held in the Kramat Pulo church in September 1973.¹

5. In June 1970, twenty-two churches pooled their resources together and held a major evangelistic series in Jakarta. The pastors, the elders, the deacons and the deaconesses, and the members of the twenty-two churches contributed in various ways for the success of the effort. The young people of the churches formed a large choir besides playing their roles in advertising the meetings. The effort resulted in 110 baptisms. The sharing of the result was based on the preference proximity, and attachment of the new converts to the churches involved.²

6. In 1970, the Lay Activity leader of the Cawang church (West Java), initiated a project of helping to renovate the house of an old couple. He organized a band of helpers including the elders of the church. The group worked for two weeks to complete the project. This was reciprocal. The Lay Activity leader was looking for a meeting place in the area for a branch Sabbath School. The old couple offered one portion of their renovated house to be used for branch Sabbath School meetings.³

7. A single church member of the Cawang church, West Java, was hospitalized and suddenly passed away. Being away from home, his relatives were not around to prepare and bear the cost of his

¹Ibid. (January 1974): 17.

²Letter, Othmann Silalahy, February 20, 1974.

³Ibid.

funeral. When the pastor with the help of the church elder informed the members of his congregation about it, they spontaneously responded to share the cost and were present at the funeral service.¹

8. A church member's family was moving to another place. As this was unexpected they were not prepared for the cost of moving. They needed help to pack their belongings and transportation to transport them. With the help of the Lay Activity leader, a band of volunteers was formed. They spent two days to do the job and the family felt much relieved.²

9. In 1963 an effort was launched in a new area in West Kalimantan where no SDA member lived. As a result of the effort there were eighty-three persons baptized. These new converts were organized into a church. They rented a shop-house for a meeting place but it soon became too small for the growing church. A church meeting was convened in which they decided to build a church, a parsonage, and a clinic through gotong royong. Mission workers and laymen went to the forest to cut trees for building materials. All the necessary things: labor, skills, building materials, were supplied by the members of the church with some support from the Mission. When the project was completed, they invited the governor of the province to perform the ribbon-cutting ceremony.³

¹Ibid.

²Ibid.

³Letter, N. G. Hutaaruk, February 14, 1974.

10. Several small efforts were launched in North Sumatra in 1973 with a budget ranging from \$5 to \$10 from the Mission for each effort or just enough to cover the cost of a gas lamp or lighting for the duration of the meetings. The lay people invited their friends to attend their meetings. Most of them traveled on foot several miles from their homes to the meeting place. They participated in the programs to share the cost, to do visitation, to give Bible studies, to bring people to the meetings, and to attend the meetings faithfully. Those efforts should be called churches' efforts. Such efforts resulted in 518 baptisms.¹

11. A worker, fresh from college, was sent to open up a work in a new area. He is a believer in gotong royong practices for the growth of the church. The fifteen newly baptized members whom he won, during the first three months of his pioneering work, he organized into a working force. [These new converts were gathered from among the Voice of Prophecy (VOP) students and subscribers to SDA journals. They were visited, given Bible studies, were baptized, and organized into a church]. He and his fifteen members worked together to increase their church membership. They at first met in a rented hall with rented furniture for worship. With a full support and cooperation of his members, he launched his first public effort and won converts to make an increase of their membership to eighty-three. After working hard to solicit funds, they were able to purchase a large hall which they furnished and reshaped into a church.

¹Ibid.

Within four years, they already had a church school, a parsonage, and a book center, as a result of the gotong royong spirit in the church.¹

12. The Mission headquarters of South Sumatra was, for some time, housed in an old wooden building located in an isolated place. Office, church, housing for workers, and school were all crowded into one old wooden building. Mission staff, workers, and lay people came together and decided to move the headquarters to a better location and they all worked hard to raise funds. With the funds they raised, they built a church, a school building, housing for workers, and a Mission office. With their gotong royong spirit they reached their goal and completed their project.²

13. As told by the West Indonesia Union president, there were seventeen single workers married with the help of gotong royong during his Mission presidency. Because of adat (customary law) ceremony, weddings cost much money. Being fresh from college and without savings, it is not easy for a young worker to get married. When a problem of this kind confronts a young man, gotong royong comes to his rescue. When marriage of a worker occurs, all Mission workers make a contribution or arrange their contribution on account through the Mission office. Members of the church where the marriage is to be officiated take care of the decoration in the church besides their wedding gifts. Music, an interesting program, and good attendance are well taken care

¹Ibid.

²Ibid.

of by the church. The bridegroom and the bride feel much relieved in spite of the cost of the wedding because of the gotong royong help extended by the Mission workers and the church members during their wedding.¹

14. When Java Bagian Barat (West Java Mission)² was established in 1972 with twenty-seven churches and 2,592 members, it went in debt in the amount of Rp 5,000,000 (about \$12,500); its operating capital was 37.64 per cent borrowed; it had no office and equipment; and it had an urgent need for housing for the staff. Appeals were made in the churches and members were visited about the needs. In response, members were united in a fund-raising campaign, money and office equipment were donated, and tithes and offerings increased. Within two years a Mission office was built and furnished; a book center, a church school, and an academy boarding school were established; and the new Mission became 63.01 per cent self-supporting. Two new churches were dedicated and membership increased to boost the tithes and offerings. These are the results of gotong royong.³

Responsibility to the Nation

Since independence, the various ethnic groups of the archipelago have worked and lived together. Their common objective of nation-building

¹Ibid.

²The West Java Mission was reorganized in 1972 in connection with the creation of a new Mission comprised mainly of the churches in Jakarta with its headquarters in Bogor. The former West Java Mission still has its headquarters in Bandung and, while giving away part of its territory to the new Mission, it expands its territory to include churches in Central Java.

³C. G. Manurung, "Lihatlah Segala Perbuatan Allah," Warta Gereja (April 1974).

has brought them together. National interests cause movements of the people. Their various talents are required for nation-building.

The building of moral character and the spiritual aspect of a nation is a necessity. The SDA church has a responsibility on this. The Panca Sila (The Five-fold Principle) which guarantees freedom of religion presents an opportunity for the SDA church for evangelization. The meeting of people of the various ethnic groups in one place is an opportunity for the SDA people to reach representatives of the various peoples with the Advent message all at once. Such freedom of propagation of Christian religions as the Indonesians have is not available in other Moslem countries.

Nation-building Interests

The various functions of nation-building require the various talents of people of the ethnic groups and bring them together. Education is one of these functions. Teachers and students in large cities and towns represent peoples of the various ethnic groups. SDA teachers and students who do not teach or study in SDA schools involve in this. If gotong royong practices are adopted by the SDA church what a challenge this educational opportunity presents for the SDA believers to participate in the work of the church to share their faith with their fellow teachers and students as they meet them daily. They can even invite the non-SDA teachers and students to an evangelistic series where an SDA evangelist can reach representatives of the various ethnic groups in his audience with the Advent message.

The various peoples of Indonesia work together in the various Government offices. Some SDA believers are found among them. These SDA Government employees can do the work of the church as they engage in their daily work. They can represent the church through the way they live and the witness they give to their fellow employees. The mobility of the Government employees is an opportunity for the SDA Government servants to witness and work for the church in many different places in the archipelago.

Business talents are required in nation-building. Business interests have brought people of the various ethnic groups together. SDA believers have gradually developed interests in business of various kinds. The two SDA colleges in Indonesia now lean toward business. About 80 per cent of the over four hundred college students in West Indonesia take business courses.¹ As the SDA believers engage in their various businesses they can, at the same time, do the work of the church. In their capacities as dealers, employers, employees, and consumers, they make contacts with non-SDA people daily and can witness for them. In fact, two world religions (Islam and Christianity) were brought to Indonesia first by people who engaged in business.

People of the various ethnic groups meet and live together in their capacities as military personnel. As they move from place to place in the course of their duty, they can be contacted by the SDA believers and evangelists in different places. The military personnel

¹Interview A. Simorangkir, June 19, 1974.

may be reached by the SDA people through public meetings and personal Bible study. Many from among the military people have been won to the various Christian faiths in Indonesia and some of them became converts to the SDA faith.¹

The National Language

The SDA work in Indonesia has no language problem as far as the communication of the SDA message is concerned. The Indonesians can communicate with one another. Even though they cannot speak each other's ethnic or tribal languages, they can communicate through their unitary language, the Bahasa Indonesia. A secessionist group of the HKBP (The Batak Protestant Church) adopted the Bahasa Indonesia as medium in their church services instead of Batak in order that they might win people of other ethnic groups to their faith.

With a fast-moving educational program in Indonesia, more people can possibly read their way into the SDA message. Books and journals are printed in the Bahasa Indonesia. The people feel close to one another because they speak the same language although, at the same time, they are multi-lingual. When people can communicate with one another without a translation or transposition, how challenging it is to adopt gotong royong and speed up the proclamation of the SDA message in the island country.

¹Bryan Gainer, "Indonesia: Turmoil Amid Revival," Christianity Today (1967) 12:312-3.

Inter-marriage

Inter-marriage is more common in modern Indonesia than it used to be. Young people of the various ethnic groups go to school together and, in some cases, live as neighbors. They are even brought closer together through marriage. In this way relationship and neighborhood of the people might be better and the communication of the SDA message might be enhanced. Some of the SDA churches have groups of family-related people as members. Although they belong to different ethnic groups, they become united through physical and spiritual ties. Antipathy and prejudice of people of different ethnic groups may be lessened, and relationship may be strengthened among them.

Multi-Christian Religions


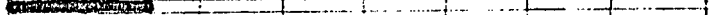





The various Christian religions in Indonesia have contributed their share of Christianizing the various areas of the non-Christian country. The Roman Catholics, for example, have been successful in winning converts in Java, Flores, Timor, Sulawesi, Ambon, Sumatra, and Kalimantan. They evangelize the non-Christians directly. The Lutherans do the same in Sumatra and Kalimantan, and the Reformed churches in North Sulawesi.

The illustrations on the following page represent the rate of growth of some Christian churches as compared with that of the SDA church. These churches usually do not have many ordained ministers. They do not have budget to hire ministers to do the work of the church. They adopt a program in which ministers and laymen

FIG. 5. THE SDA AND SOME OTHER PROTESTANT CHURCHES IN INDONESIA COMPARED ON CHURCH GROWTH BASED ON 1965 FIGURES

<u>Denomination</u>	<u>Started</u>	<u>Membership</u>	<u>Ordained Minister</u>	<u>Ratio: Ord. Minister and Member</u>
1. Huria Kristen Batak Prot. (The Batak Prot. Ch.)	1863	800,000	220	1:3636
2. Gereja Kristen Prot. Simelungun (The Sim. Prot. Ch.)	1903	85,257	33	1:2583
3. Gereja Batak Karo Prot. (The Karo Batak Prot. Ch.)	1903	50,000	8	1:6250
4. Gereja Methodis Indonesia (The Ind. Methodist Ch.)	1903	40,000	40	1:1000
5. -Gereja Kristen Toraja, Makale-Rantepao (The Makale-Rantepao Christian Church)	1913	185,000	42	1:4405
6. Gereja Kristen Toraja Mamasa (The Mamasa-Toraja Christian Church)	1929	40,000	7	1:5714
7. Gereja Masehi Advent Hari Ketujuh (The SDA Ch.)	1900	26,049	145	1:111

THE DENOMINATIONS LISTED ABOVE ARE FURTHER COMPARED ON GROWTH BASED ON YEAR TO MEMBERSHIP RATIO

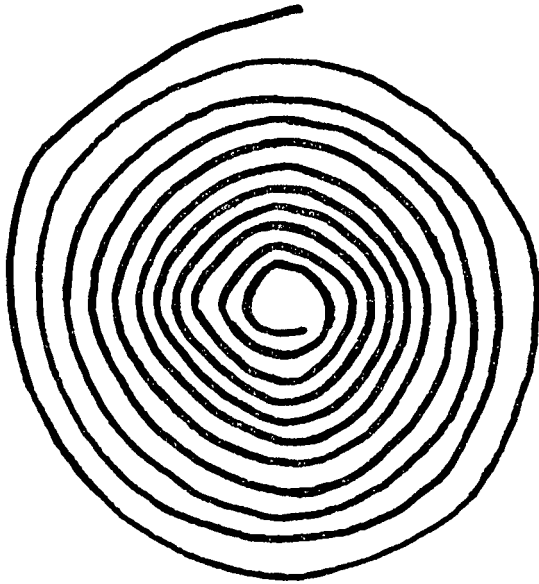
<u>Denomination</u>	<u>Years of work till 1965</u>	<u>Membership</u>	<u>Ratio: Year to Membership</u>	<u>Graph of Growth Rate</u>
				500 1,000 1,500 2,000 2,500 3,000 3,500 4,000
Church no. 7	1900-1965 or 65 years	26,049	1:401	
" "	4 1903-1965 or 62 years	40,000	1:645	
" "	3 1903-1965 or 62 years	50,000	1:806	
" "	2 1903-1965 or 62 years	85,257	1:1,375	
" "	5 1913-1965 or 52 years	185,000	1:3,558	
" "	6 1929-1965 or 36 years	40,000	1:1,111	
" "	1 1863-1965 or 102 years	800,000	1:7,843	

Sources: Frank L. Cooley, Indonesia: Church and Society, passim.

- Note: 1. The SDA has a better minister-member ratio but has slow rate of growth compared to the other churches.
 2. Less ordained ministers does not mean less workers for the church.
 3. More ordained ministers require a larger amount of budget but it does not necessarily mean church growth.
 4. Church growth, therefore, must be the result of the efforts of the whole church.

share in the activities of the church. Their elders perform services and hold meetings. Their lay people participate in their various capacities to increase the membership of their church. Cooperation, participation, team and group work of these churches can be adopted by the SDA church in the country. The SDA has to face the challenge of modern Indonesia. They may adopt and engage in gotong royong activities in bringing growth to the church there.

FIG. 6. SPRING OF ACTION



This spring of action represents the various qualities of gotong royong, some of which are:

- Relationship
- Reciprocity
- Equality
- Unity
- Brotherhood
- Sense of Responsibility
- Participation
- Mushawarah
- Cooperation
- Interdependence
- Hospitality
- Flexibility
- Identity
- Informality
- Cultural Values
- Joy of Achievement
- Mutual Help

CHAPTER VI

APPLICATION OF GOTONG ROYONG TO THE SDA CHURCH IN INDONESIA

This chapter deals with the application of gotong royong and its various qualities and is the last chapter in this study. Some gotong royong and non-gotong royong examples are dealt with here for comparison. They are placed in the Conclusion section. Application of the principles of gotong royong to the SDA church in Indonesia is the content of this chapter.

How to Apply Gotong Royong to the SDA Church

It is and the writer's intention here to apply gotong royong with all of its details as practiced in the Indonesian communities. Rather than applying gotong royong as an exchange of labor with its term of "so much for so much," he will apply its principle of reciprocity. Reciprocity is the secret of preservation of a good relationship in the Indonesian society and, he believes, the same is true in the SDA church. Rather than applying gotong royong as an obligation enforced upon an individual in the interest of the community and as a free service, he will touch only on its group emphasis. He will apply the principle of group interest in the sense that the church itself is a group life. There should be no use of pressure or force in the church even in doing good things for the church. The third aspect of the

definition of gotong royong, that is, the community spirit, is his major point of emphasis in applying gotong royong to the SDA church. The spirit of love, brotherhood, social equality, cooperation, unity and harmony, and other like things, which are embodied in gotong royong, are things which the church cannot do without.

The author's treatment of the application of gotong royong covers several points starting with gotong royong itself. Then its various principles (qualities) will be applied to the SDA church with which he will deal here. Each point will be stated, elaborated, applied, and concluded or comes under sections as follows: Subject, Statement, Elaboration, Application, and Conclusion (Suggestion). Each principle or quality of gotong royong, and gotong royong itself, will come under a sub-heading as each of them is applied.

Gotong Royong

Subject: Gotong royong.

Statement: The principles of gotong royong which are embodied in its three aspects of definition can be applied to the SDA church in Indonesia.

Elaboration: The principles of reciprocity, involvement (sense of belonging), and relationship which are implied in the three aspects of definition of gotong royong, of mutual help, free service as an obligation in the interest of the community, and community spirit respectively, are needed by the SDA church in Indonesia.¹

¹There is a place for exactness, i.e., "so much for so much" in gotong royong as an exchange of labor; there is also a place for an unselfish act and sacrifice in the interest of a group life. The latter is emphasized in the application of gotong royong to the group life of the church.

As observed by Koentjaraningrat, gotong royong as a mutual help is an exchange of labor of a day's work given for a day's work received. The terms for the exchange of service may be an exact repayment, or flexible or token repayment, or spontaneous and without repayment as in the case of sickness or death.¹ Principles, attitudes, frequency vary in different types of mutual help whether in service or in goods, or between equals or by older people to younger ones or vice-versa,² or by an individual to his community, or among people who are blood relations. Thus gotong royong is more than a mutual help in which one who extends a help must receive the same amount of help in return. Gotong royong is more than a matter of effectiveness in the sense that an individual may use it as a means in getting a substantial benefit for himself (more than he, individually, can achieve for himself) at the expense of a group. Gotong royong is more than a mere service performed as a group or a material benefit obtained through such service; it is more than an occasional or seasonal group activity in which some kinds of work could be done more effectively in groups than individually; it is a continuous preservation of a good relationship between neighbors and in a community through group service or mutual help.

Gotong royong as an obligation to be performed in the interest of the public is compulsory, free service, and may occur several times

¹Koentjaraningrat, Some Social-Anthropological Observations on Gotong Royong Practices in Two Villages of Central Java, pp. 1-29.

²Ibid.

a year.¹ An individual's involvement in a community life perhaps makes it necessary to render a free service to the community as an obligation. Gotong royong as an obligation performed for public interest, on a national level, can be exemplified by the National Movement where Nationalism was placed above all local and individual interests. Every Indonesian and every local group was involved in the National Movement because everyone of them belonged to the Indonesian nationality. National identity makes them individually involved. They did not engage in a separate or individualized or isolated movement to achieve their independence; they individually joined the national group and worked unitedly. The best benefit which an individual could obtain from the National Movement was his attachment to the National Movement. When the National Movement sustained a loss during its struggle, it was a loss for all of them; when independence was achieved it was for the benefit of all.

Gotong royong as a community spirit was not dealt with by Koentjaraningrat in his field work on gotong royong practices. He did not deal with gotong royong as character building or in terms of national achievement or as an urban or Government program. He dealt with gotong royong as a village community program limiting himself to mutual help in agricultural works, in community feasts, in cases of sickness, death, and calamity, in community projects, in kin group rituals and ceremonies, in works which require a large

¹Ibid., pp. 35-7.

quantity of manpower, and a compulsory service to public interests.¹

That which was not dealt with by Koentjaraningrat, that is, gotong royong as a community spirit, was applied by President Soekarno to the National Movement. The late President emphasized the importance of the gotong royong spirit in uniting the culturally, locally, ethnically diverse peoples of Indonesia into a united nation, a Bhinneka Tunggal Ika (They are many and diverse and yet united and become one). The spirit of gotong royong, he said, is the spirit of living together and of working hard together by a variety of peoples toward fulfilling their common objectives.² President Soekarno summarized the five-fold basic philosophy of the Republic: the Panca Sila (The Five Principles) of Nationalism with its Independence, Inter-nationalism with its Inter-dependence, Democracy with its Consensus, Social Justice with its Social Equality, and Belief in God with its Religious Tolerance, as gotong royong. He applied gotong royong to the Government machinery and named his Cabinet a "Gotong Royong Cabinet."³ What the former President emphasized in

¹Ibid., p. 29.

²Sukarno: Autobiography, pp. 282-3, 197-9.

³President Soekarno named his Cabinet a "Gotong Royong Cabinet." He, as President, was elected by the Majelis Permusyawaratan Rakyat Sementara--MPRS (Congress). The MPRS was comprised of all political parties, organizations, regional local bodies, and leading figures from among the military, labor, peasant, and entrepreneur circles. The MPRS was to meet every five years to determine the broad outline of the State policy. The President was to be responsible to the MPRS. He was aided by an eighty-one member council called the Dewan Pertimbangan Agung (the Supreme Advisory Council). The Dewan Perwakilan Rakyat (Parliament) was manned by the representatives of eight political parties, elected by the various functional groups (artists, industrialists, farmers, veterans of 1945, youths, experts in various fields, and ministers who were free from political party pressures). The President who acted as Prime Minister,

gotong royong is its quality of relationship. Gotong royong exists because relationship exists. In a village community, for example, relationship through a family tie (blood relation), neighborhood, common occupation, and common objectives exists and, that is why, they can engage in gotong royong practices. The same is true with the National Movement. Their common goal of independence through the common denominator of Nationalism held them together in their national struggle until they gained their independence. Gotong royong is an "all for one, one for all, and all for all" concept which is a relationship concept.

Some reasons for adopting gotong royong, as an agricultural mutual help, are its simplicity, practicability, immediacy (no red tape), less financial liability, availability, flexibility, cohesiveness, and other-like things. Instead of taking gotong royong, in its second definition, as a compulsory obligation for public interest, its application in a church setting should arise from a sense of responsibility since the work of the church must be accomplished by the members themselves, and cannot be required of non-members. Gotong royong, as a community spirit, may be adopted for the following reasons: sense of relationship, brotherhood, sense of equality, unity and harmony, cooperation, fellowship, participation, sense of belonging, identity, togetherness, non-material values, informal

with his Gotong Royong Cabinet, administered the Government, aided by his three Deputy Prime Ministers. His Cabinet was formed in such a way so that the people could have a mushawarah (deliberation) with the Cabinet so that in every final decision the people had a part. See Sukarno: Autobiography, pp. 282-3; cf. Legge, Sukarno, p. 189.

nature, dependence and interdependence, joy as a result of group achievement, and other similar reasons. Some of these reasons (i.e., qualities) for adopting gotong royong are developed and applied to the SDA church in the following pages.

Application: The gotong royong life of the Indonesians has its similarity with the Pauline concept of the group life of the NT church (1 Cor. 12). As there are some unifying elements in the gotong royong life which hold people together and which help make their living and working together possible, so it is with the church. The major unifying elements of gotong royong life are: blood or family tie, proximity of residence or neighborhood, sameness of occupation, and common objectives. The major unifying elements of the group life of the church are: the calling together of the believers by the same Lord for the same purpose, their acceptance of similar provision of grace which makes it possible for them to have the same destination, they are made for one another as members of "the body of Christ" as stated beautifully by Paul (1 Cor. 12), and they receive the same Commission with the same objective (Mt. 28:19).

Family tie has a place in the church as it has in gotong royong life. Blood relation was brought into the affair of the church. The forerunner of Jesus was His cousin (Lk. 1:36 KJV). Among His twelve disciples, He called four who are brothers (Mt. 4:18-22). If Salome who apparently was the wife of Zebedee and mother of James and John (Mk. 15:40 cf. Mt. 27:56; 4:21) was a sister of Mary of Nazareth, then Jesus was related to two of His disciples, James and John. At His crucifixion, Jesus commended His mother, Mary, to the

keeping of John (Jn. 19:25-27). Andrew, one of the first disciples who was introduced to Jesus, first brought his brother Simon to Him (Jn. 1:41). The demoniac was not allowed by Jesus to be with Him but He sent him home to witness the power of the gospel to his own relatives and people of his hometown and Decapolis which he did (Lk. 8:38, 39, 40). Mrs. E. G. White says: "It should be our first work to give that light to those related to us by the ties of kinship and blood."¹ When Immanuel Siregar and Samuel Rantung heard and accepted the Advent message, they went to their hometowns in Sumatra and Sulawesi respectively to introduce their new-found faith first to their relatives. Thus was the Advent message brought and spread in Batakland and North Sulawesi respectively.² The same is perhaps true in some other places where the Advent message has been brought to the various ethnic groups in Indonesia.

The village people in Indonesia live close together. Their fear of evil spirits in their animistic beliefs, for defense against warring neighbors, blood relations, and geographical barriers, are some of the reasons why they lived close together. Related families live together and form a village community and enlarge it with friends and neighbors. Their community may be further enlarged by birth, marriage, newcomers, and conquest (in former days). Living together helps make them work together and engage in gotong royong

¹White, "A Godly Example in the Home," Present Truth and Review and Herald Articles, Review and Herald, Vol. 6 (1910-1915): 178.

²SDA Encyclopedia, s.v. "Indonesia"; cf. M. E. Diredja's series of articles on the history of the SDA work in Indonesia, Warta Gereja (April 1974).

practices. Some 80 per cent of Indonesians live in rural areas and, quite correspondingly, about two-thirds of the Christians in Indonesia today live in rural areas.¹ The SDA believers are quite unevenly spread and most of them are found in rural areas too. The SDA missionaries worked among people who were already Christianized by missionaries of other denominations. They settled with their few believers in a few places where the Christians are. This is found both in rural and city areas. Mrs. E. G. White is against this when she says that the SDA believers should move to new places and settle there in small groups. Thus the church can grow by being transplanted like plants instead of crowding themselves together.²

One of Dr. Nommensen's mission strategies was to open up a work in a new area. When he worked among the Batak tribe, he studied the village community of the Bataks and he adapted his approach to the community life of the people. He identified himself with the people and won their hearts through his skill in practical medicine. Among other things he did, he befriended the territorial chiefs and won them to the gospel. The majority of the people he won through education, through group Bible study, and through new converts (whom he trained to win their own people). He let his new converts live among the community.³ Thus the gospel penetrated the masses of people like the leaven does with the dough (Mt. 13:33). It appears as though

¹Cooley, p. 50.

²White, "Laymen as Missionaries for God," Vol. 6 (1910-1915): 461-3.

³Pederson, pp. 57-66.

Dr. Nommensen followed the advice given by Mrs. E. G. White about working in a new area. Her advice does not apply only to rural areas but also to urban areas.

The common practice of living together and working together as adopted by the Indonesian village community is perhaps not different from the practice of the NT Christian community.¹ But their living and working together as Christians was not to crowd or centralize themselves as they might have liked to do in Jerusalem,² but God allowed persecution to come so the gospel message might go everywhere (Act 1:8). Perhaps those who "went everywhere preaching the word" scattered in small groups for "some found in Samaria a safe asylum"³ and successfully won many converts there.⁴ Working with small groups in new areas of Indonesia was successfully experimented with in an urban area in the 1950s. This was in Jakarta. The Kramat Pulo church, the only one church then in Jakarta, was crowded by its about 500 members from Sabbath to Sabbath. While this condition existed, the SDA church was not known to the city populace. The West Java Mission president developed a plan for church growth. He did not suggest moving the SDA believers in the city in small groups

¹The NT does not mention that the NT believers lived in closed proximity but that they lived a group life (Ac 2:1, 44). However, with the bulk of converts in some places like Decapolis (Lk 8:38, 39) and Samaria (Ac 8:14), it is possible that many of them might live close together.

²White, The Acts of the Apostles, p. 105.

³Ibid., p. 106.

⁴Ibid., p. 107.

to several strategic places but rather to begin holding meetings in areas where small groups of SDAs lived. To begin with, he started mid-week prayer meetings and branch Sabbath Schools and in those places small-scale efforts were held. New workers were recruited to work with the District pastor and to teach in church schools.¹ Companies and churches were organized and church schools were established. In 1972 the Jakarta area became a Mission in itself and was organized with twenty-seven churches and 2,592 church members.²

Common occupation is one factor which gets people together so they may engage in gotong royong practices. One characteristic of gotong royong is equality. Gotong royong is a work program among equals. Equality is an important factor for unity. Members of a gotong royong group are united as equals and may be engaged in the same occupation. Clubs are usually formed by people who engage in the same profession or occupation. There are various connections by which SDA believers may make a soul-winning contact with non-SDAs in the interest of church growth. One of them is common occupation. Mrs. E. G. White says the SDA believers while engaged in their daily employment, can share their faith with people who engage with them in the same occupation.³ As believers together, Paul developed friendship with

¹Church schools in Indonesia resemble Mission schools. They are used as a means of winning souls besides preserving the young members of the church. This means that between 25 to 50 per cent of the students enrolled may be non-SDAs' children, or just about that many.

²Manurung, Warta Gereja (April 1974).

³White, "How Lay Members May Help," Vol. 6 (1910-1915): 75-6.

Aquila and Priscilla (the couple may or may not be Paul's converts) because they engaged in the same occupation (Ac 18:2, 3). Mrs. E. G. White advised believers to learn trades and move in small groups to new places where the Advent message has not been heard and open up a new work there.¹ An SDA engineer, Marjono, shared his faith with his plantation workers in East Java and established a church (churches) where he worked.²

Their common objective united the Indonesians in their National Movement. Nationalism became their common denominator and Independence their common objective. In order to reach their common national objective, the Indonesians must put to use all the gotong royong qualities. They must accept gotong royong with all of its qualities: its reciprocity, sense of relationship, brotherhood, equality, unity and harmony, cooperation, sense of responsibility, dependence, interdependence, reliability, adaptability, flexibility, practicability, participation, involvement, resourcefulness, tolerance, initiative, informality, sense of belonging, group spirit, togetherness, sense of value, joy of working and achieving results, and many more. When Indonesia proclaimed its Independence, its Proclamation was made with a communication method of "Let everyone who hears pass the news on"³ and the news of independence was spread throughout the whole of

¹Ibid., "Lay Members as Missionaries," pp. 461-3.

²As told by the Lay Activity Secretary of the Far Eastern Division in 1966.

³Sukarno: An Autobiography, p. 219.

Indonesia in a very short time. The NT, particularly the Acts of the Apostles, tells about qualities with which the NT believers worked to fulfill their objective of furthering the growth of the church. The common objective of the SDA believers in Indonesia is to get the Advent message proclaimed throughout the whole of the archipelago as far as their mission is concerned. This is their Commission (Mt 28:19).¹ They can achieve their common objective. "So long as they obeyed His word, and worked in connection with Him, they could not fail."²

Conclusion (Suggestion):

1. To accept the gotong royong principles and qualities as supported by the NT and the Spirit of Prophecy (SOP) and as beautifully described in the Pauline concept of the "body" (1 Cor 12) and apply them for the SDA church in Indonesia.

2. To preserve the gotong royong ties of blood relations, neighborhood, common occupation, and common objectives, which exist in the NT church.

3. Some gotong royong approaches and requirements are suggested and listed below to be applied to the SDA church in Indonesia:

a. An "all for all" approach (inreach and outreach)

Because of the richness of the pluralistic qualities given to the church (Eph 4:11, 12), it is not wise

¹The Gospel Commission (Mt 28:19) was repeated by Jesus several times and He means to include all believers in it. See E. G. White, The Desire of Ages, p. 822; The Acts of the Apostles, p. 105.

²White, The Desire of Ages, p. 822.

to pick only one or a few persons to run the whole affairs of the church, but all qualities found in all members of the church should be cultivated, developed, and used for the over-all work of the church.

Requirements:

- (1) Help all members of the church feel that they are a part of the church. This requires more than words and slogans.
- (2) Help all members of the church understand that the various works of the church are not a source of living or income as it is carried in non-church organizations since this may lead to a monopolistic and competitive spirit which may leave the bulk of the believers in the church (bulk of the church) without jobs in the church.
- (3) Help all members of the church understand that the church is not an employer and the participants in the work of the church are not employees or hirelings (Jn 10:11-13).
- (4) Help all the members understand that the church requires full-time workers who will be provided a subsistence since "they which preach the gospel should live of the gospel" (1 Cor 9:14 KJV).
- (5) Help all the believers understand that they are to cultivate their God-given talents in the educational institution provided by the church and what they can

do during their training should be able to cover their training expenses. Because of their call (Mt 28:19) they are to use their talents for the church.

- (6) Help all the members understand that the budget fund of the church is not for hiring people to do the work of the church since it will never be large enough to do so and that the church needs the participation of all.
- (7) Help the members of the church understand that "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work"¹ which is an "all for all" program of the church.
- (8) Let family-for-family, youth-for-youth, neighbor-for-neighbor, people-of-same-occupation-with-people-with-same-occupation, friend-for-friend, group-for-group contacts be made for witnessing in the interest of church growth.
- (9) Let the usual social means of contact such as education, health, publishing, business, welfare institutions be made not as specialized branches but as a functional totality or holistic endeavor for the over-all work of the church.

¹Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 352.

b. A decentralization approach (inreach and outreach)

The church as a light in a sin-darkened world will serve its purpose better if it is spread. It is better to have several small congregations in which there is more chance for all to participate than to have one large church in a large area.

Requirements:

- (1) Accept the fact that acquaintance and relationship in the church as a body of believers is more compact in a small church than in a large one.
- (2) Accept the fact that fellowship as a church is closer and warmer in a small church than in a large one.
- (3) Accept the fact that the church as light is better in its function if spread by several small congregations in an area than by a large one.
- (4) Accept the fact that the organization of a small church is much more simple than that of a large one when it comes to its organization for service.
- (5) Accept the fact that talents among the believers may not be as easily recognized in a large church as in a small one.
- (6) Accept the fact that several small churches in an area or place will make the church better known than if only one large church is found there.

- (7) Therefore, let the believers in small groups with their various professions or trades move to new places where the SDA work has not been established. While earning a living, they can make new neighbors, new friends, new contacts with people for sharing their faith.
- (8) Let the SDA believers live among people of their own community and learn from the approach which Dr. Nommensen used in working among the Batak community.
- (9) Let welfare, educational, and other social works be made not as a string or condition to make people accept the Advent message but work to show concern for the people. Let the power of the gospel and their Christian living win them to the faith.
- (10) Recognize the various talents in the church and encourage their use in the work of the church. Some ways of recognizing talents are: through observation, through working together, through talenttime programs, and through information obtained from other people.
- (11) Put the group in action through holding small efforts or other soul-winning group work. Thus cooperation, coordination, and group spirit can be cultivated.

- (12) Share the responsibilities of the church with all members of the church according to their talents and let credit be given them accordingly (1 Cor. 3:6-8).
- (13) Let the splitting of a church in Jakarta (Kramat Pulo) be an example of small group strategy in proclaiming the Advent message in a large area.

c. Kinship approach (inreach and outreach)

It will be for the benefit of the church, being people in relationship, to bring kinship relationship to the church for the solidarity of the life group of the church.

Requirements:

- (1) Accept the fact that family relationship has a place in the church.
- (2) Improve blood relationship through inreach activities such as mutual help, social functions, and various projects.
- (3) Encourage believers in the church to share their faith with their own blood relations.
- (4) Improve relationship among kin groups by teaming them in missionary activities.
- (5) Kin group activities may be broadened to include relationship through neighborhood, friendship, and similarity in interest and occupation.

Examples of gotong royong and non-gotong royong methods used in public effort are respectively given as follows:

Mr. A is a pastor of a one-hundred-member church located in a small town in Java. They met together to decide what they could do to increase their membership and strengthen one another's faith as a body of believers. They decided to hold a small public effort and chose the location of the meetings. A member was assigned to approach the owner of a hall which was suitable for the meetings. He secured the hall for a low rent because he knew the owner. Two or three ~~well-to-do~~ and elderly members of the church willingly shared to pay a large portion of the rent and other members paid the rest. Members of the church contacted their friends, relatives, and neighbors and brought them to the meetings. The young people of the church were willing to participate in whatever way they could such as in ushering, singing, and in keeping the hall in good order for every meeting. They were happy for having a part in the public effort of the church. The let-us-do-it-together effort resulted in twenty baptisms. They celebrated their success by having a get-together when the new converts were present. They strengthened their fellowship and increased their membership. The new members were warmly welcomed into the Christian community as expressed during their baptismal service and in their social fellowship. The cooperation, fellowship, and Christian living of the members made a deep impression on the new converts and the latter readily joined all the members to further carry out the activities of the church for church growth.¹

¹Letter, Othmann Silalahy, May 15, 1974.

About thirty miles from Pastor A's church is another church of similar size pastored by Mr. B. Pastor B made a plan to hold an effort. He announced about his plan to his church and requested the support of his church members for his worthy plan. The Mission approved his plan and provided an equivalent of \$50 for his effort. He already performed a major portion of the work such as securing a hall, printing the handbills, advertising, buying the necessary equipment, and preparing the subjects for his public meetings. Just before the meetings started, he appealed to the church through his Sabbath sermon for help in attendance, financial support, distribution of handbills, and inviting people to the meetings. (Those who brought people to the meetings were given reward.) Through the passages from the NT and the SOP he tried to convince the members of his church that they ought to help in his effort. He worked out his budget as follows: hall rent \$20, handbills \$5, advertising \$5, helpers \$10, transportation \$10, rewards \$10, miscellaneous \$5; Mission effort \$50, collections from the audience and commitment by members \$15. Less than 30 per cent of the members attended the meetings. A few people who came to the meetings were brought by the church members. Perhaps some of them continued to come because of the reward. Hardly any came as a result of the advertisements and handbills. The people did not seem to be attracted by such a cold information and invitation. Two persons were baptized as a result. Pastor B was not very happy about the result. He complained about the uncooperative attitude of his church members when they did not give him their full support in his effort. The church members did not like the do-it-alone

program of the pastor and his attitude in directing them to do what he wanted them to do in his effort. They considered their pastor unfair because they already had a part in the financial commitment to pay the bill of his effort.¹

Relationship

Subject: Relationship

Statement: Gotong royong is basically a relationship.

Elaboration: A person is conscious of his existence as he sees himself through seeing others and understands himself as he learns to understand others. This speaks of a need for a sense of relationship. Relationship between two persons may exist through kinship (born into or formed) or other kinds of relationship. One's relationship with another person affects both himself and the other whether positively or negatively. Relationship has its own problems.

In a unity-in-diversity country like Indonesia, problems of relationship are not solved by means of assimilation and amalgamation but by allowing plurality to exist among the ethnic groups whether large or small. Good relationship between people and in a community is preserved through engaging in various gotong royong practices.

Other than the need for consciousness of the existence of relationship between people and its preservation through gotong royong practices, the Indonesians express themselves in relationship terms. The highest term of respect in Indonesia is not "his excellency" or "his highness"; it is "bapa" (father). The President of Indonesia

¹This was a usual practise of an evangelist friend of the author.

is addressed as "Bapa Presiden" (Father President). In the case of President Soekarno, he would like himself to be addressed not only as "Bapa Presiden," but also as "Bung Karno" (Brother Karno). "Ibu" (mother), "bapa" (father), and "saudara" (brother) are relationship terms commonly used by Indonesians among themselves.

Application: The application of the principle of relationship may be done either by one or some or all of the following means of relationship: kinship (born into or formed), neighborhood, common objectives, common brotherhood of men, common origin, common nature, common need, action and expression. These means of relationship are principles themselves and they can be applied to the SDA church.

1. Kinship: The Christian society is a society where its believers come to a union of kinship. Through Jesus Christ the "near of kin" (Lev 25:25, 47-49; Ruth 2:20 KJV), Christians become brothers. Through redemption (Isa 43:1; Mt 23:8), Jesus established a tie which cannot be broken between Him and His redeemed. This tie binds His believers one to another. They become members of the heavenly family, members of the body of Christ (1 Cor 12). "All who would receive Christ by faith were united to Him by a tie closer than that of human kinship."¹ Gotong royong kinship can be a means of bringing people to the Christian kinship. The kinship of the Christians with Christ and with one another can be preserved through their believing in Him and through doing the work which He commissioned them to do (Mt 28:18-20). With their kinship to Christ the SDA believers may sense their

¹Ellen G. White, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1952), p. 325.

relationship to their fellowmen and win them to Christ and their Christian society may thus be enlarged.¹

2. Neighborhood. Next closest to kinship is neighborhood. "Friend" and "neighbor" are common expressions of relationship to the NT (Lk 11:5; 15, 6, 9). To do evangelization in the place that lies nearest and among people who are relations and neighbors can be an effective neighborhood approach. This approach is suitable for Indonesia where people live close together. This kind of approach needs the involvement of all members of the church.

3. Common objectives. Independence and progress in the various aspects of nation-building are the common objectives of the Indonesians. Their common objectives unite the people into nationhood. To carry the Advent message throughout all of Indonesia is the common objective of the SDAs there. Through their unity and united efforts as a body of believers, this can be achieved.

4. Common brotherhood (humanity). The Indonesians have a sense of common brotherhood as expressed in their Panca Sila and in the relationship terms they apply to one another as stated above. The NT speaks of the common brotherhood of men (Ac 17:26). If this is adopted by the SDAs in Indonesia, it will help involve them in spiritual and social concern toward their fellow Indonesians.

5. Common origin. A reason for common brotherhood is common origin. Conscious of this principle, the SDA Indonesians may feel their responsibility to their fellow Indonesians physically and spiritually so that they may have a common destiny.

¹Ibid., p. 327.

6. Common nature. An understanding of human nature will help one recognize his limitation. The Psalmist understood this (Ps 103:14). In one sense this helps people see their need of one another and, in another sense, it will help them become tolerant of one another and help keep them united. This is as important in the SDA church as in the Indonesian society.

7. Common need. People's need and limitation help them see their need for one another's help. They are to depend on one another and help one another. The NT speaks of helping one another in the faith (Gal 6:1, 2) and those who are not in the faith (Mt 25:35, 36; 5:16). Physical and spiritual needs are common needs. The SDA in Indonesia can engage in gotong royong and help meet the common need of their own people.

Conclusion (Suggestion):

1. Apply the kinship approach in evangelizing the various territories and peoples of Indonesia.

2. Apply all the seven principles and means of relationship to further church growth. Use them one or some or all at one or the same time.

3. Make the relationship terms more meaningful through engaging in mutual help for both inreach and outreach.

4. As examples of relationship, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A was a pastor of a one-hundred-member church. He is a college graduate. He considered himself as one of the members and was one with them. Whatever activities the members were engaged in, Mr. A was with

them and they worked together. He knew them and they knew him. He visited with them in their homes and they visited with him in his parsonage. They planned, made decisions, and implemented things together. When the church faced problems, they prayed together and tried to solve the problems. When one member was sick among them, the other members visited him. They were united and were in close relationship with one another. Mr. A knew the various talents of his members for he spent time with them and worked with them. He coordinated their various activities for church growth. In one year, the membership of his church increased by 20 per cent.¹

- b. Mr. B is a college graduate like Mr. A but his relationship with his members was different from that of Mr. A. Mr. B created a distance between him and his church members. The distance was like that of a father (as far as level or rank is concerned) from his son. He adopted paternalism. All of the believers were under his guidance. Whatever he did for the church, he did on his own, unless he wanted his members to help him and follow his parental advice. Mr. B blocked his members' initiatives. Their various talents were dormant. He knew his members perhaps negatively which might be a reason for treating his members as he did.

¹This was related to the author by a pastor friend when he interviewed him for material for this project.

He did not add any convert to his one-hundred-member church during the year. Some of his members thought that they ought to continue their attachment to the church with or without Mr. B. That is why they remained in the church. Mr. B was a distant father rather than a close brother in his relationship to the believers in his church.¹

Reciprocity

Subject: Reciprocity.

Statement: One of the qualities of gotong royong group activity is its reciprocal nature.

Elaboration: In an Indonesian community, a good relationship between people as neighbors or as a group is preserved through reciprocity. Group activity is based on reciprocity in the sense that both the individuals in the group and the group itself have the benefit of the group activity and such is performed informally. Services, money, tools and equipments, properties of various kinds, and various talents of people are means used in reciprocal activities. Reciprocity works between the old and the young, and between the rich and the poor.

A person's gift is wholeheartedly received by its recipient. There is no string or conditions attached to the gift by the giver. The only string (if it is so called) is reciprocity. In this case the receiver becomes a giver. The receiver (now a giver) makes a repayment

¹Ibid.

to the giver in different kind or way. That now both have become givers and receivers, from a social point of view, both are equals. Reciprocity thus preserves the Indonesian cultural ethos.

Application: The principle of reciprocity with its related principles or qualities as brought by the elaboration such as, initiative, spontaneity, informality, "otherly" consideration, and equality, can be applied to the SDA church.

1. Initiative. Initiative on procedural matters, creativity and novelty, are needed by the SDA church in Indonesia because, very often, things must be improvised to help meet the need of the church.

2. Spontaneity. The NT speaks of spontaneity (Lk 10:33-5; Ac 3:6). In addition to a well-planned giving and a well-planned help, the SDA Indonesians, in most cases, also need spontaneity.

3. Informality. Informality characterizes gotong royong reciprocity. Because of the nature of the church, many good things done in the church are done informally. If this is so, it needs to be seen more in the practices of the SDA church.

4. "Otherly" consideration. The NT speaks of "otherly" consideration (1 Cor 10:24; Phil 2:4). To seek the good of others physically and spiritually needs to be done without strings or conditions. This is the Christian way and is reciprocal. The SDAs can apply this to the church.

5. Equality. Since it is stated that reciprocity works between the rich and the poor, equality does not mean equality in possession or wealth. Equality is a matter of attitude. It is one of the principles of gotong royong to be dealt with later.

in this chapter. Equality should be one of the SDA Church qualities revealed in its inreach and outreach dealing with people.

Conclusion (Suggestion):

1. Accept reciprocity as a secret of preserving good relationship among the SDA believers.
2. Accept the five related principles of reciprocity and apply them to the work of the church.
3. Accept the fact that when the receivers become givers, the SDA church will experience a faster growth.
4. As examples of reciprocity a gotong royong and a non-gotong royong are respectively given as follows:
 - a. Mr. A was pastor of a church. During ingathering, he met a family who are Christians. They gave their donation to Mr. A for the SDA work but they were not interested in the SDA faith. A few months later while Mr. A was some sixty miles away doing visitation, he received a telephone call. The message was that the father of the family from whom he received the donation during ingathering died suddenly. Mr. A was asked to conduct the funeral service since no one was available or willing to conduct the service. Mr. A hurriedly returned home and on to the place and performed the burial service. The next Sabbath, all members of the bereaved family were present in the church where Mr. A was a pastor. They swelled the number in attendance and they put a large amount of money into the offering

bag. This is how they reciprocated for the favor they received on behalf of their deceased father. They were more interested in the SDA church than ever before.¹

- b. Mr. B became a new member of a church through transfer. He impressed the church members because of his interest in the work of the church. They soon found out that he is interested in the work of the church only when he can help himself more than he can help the church. He liked to help in evangelistic meetings, in visitation, in representing the church to the Local Mission session, and other-like things. He was put to the test when the church members made their contributions to a fund which was established to help students who needed financial help. Mr. B could have given a large amount but he did not participate. When Mr. B joined the church he was warmly welcomed. Because of his social manner, the church members invited him to home parties, weddings, and other functions. After some time, people stopped inviting him. Mr. B was just the same. He did not change himself, but the believers changed themselves toward him. The reason was because of Mr. B's lack of reciprocity.²

¹This was related to the author by his friend during his visit to Indonesia in 1963.

²Ibid.

Equality

Subject: Equality

Statement: Gotong royong activities are activities among equals.

Elaboration: There are inequalities in people. In potentiality, strength, speed, interest, taste, intelligence, power of acquiring, and others, people are unequal. There are equalities in people. In origin, common humanity, basic human need, time and opportunity, people are equal. Those who emphasize inequality may see unfairness in equality. Those who emphasize equality may see unfairness in inequality. Gotong royong recognizes these unfairnesses as necessary ingredients in a group life.

Viewed from an inequality standpoint, inequality in potentialities of people makes classification necessary. Inequality in responsibilities, wealth, capabilities, make the ranking of people necessary. Viewed from an equality standpoint, unequal potentialities are not degrees of comparing people. Classification of people is not for ranks or status or privileges, but for functions. A leader is as important to the total work as a laborer; a foreman is as important as a transport driver. They all are partial activities equally important for the attainment of the objectives of the group. The unfairness, therefore, is not a matter of inequality or equality but a matter of attitude.

Application: The principle of equality has some related principles which are important to the SDA church. Some of these are: common origin, basic need, common morality, common opportunity, and Christian faith.

1. Common origin. Through revelation, the common origin of man is known (Gen. 1:27; Acts 17:26). Evolution suggests "Survival of the fittest" and competition; creation suggests unity and cooperation of mankind. Unity and cooperation are needed in the SDA church and these two are gotong royong qualities. The church needs to adopt and apply the principle of common origin in its work for unity and cooperation. Unity and cooperation help make equality possible.

2. Common need. The basic needs of man are few and simple. The Indonesian rural people depend on one another in acquiring their simple needs. Dependence and interdependence are needed in the SDA church because closeness of relationship among the believers is revealed through them. The nature of the church requires interdependence. The SDA church needs to adopt and apply the principle of common need for interdependence and the latter favors equality.

3. Common morality. Common morality is one of the principles of gotong royong in favor of equality. In a gotong royong church, the work of witnessing may be done by all members of the church irrespective of their positions or wealth. Their witnessing for their faith is mainly based on their spiritual capacity. This should be taught and applied to the SDA church.

4. Common opportunity. Time and opportunity are given to all equally to prepare either for the present life or for the life to come. The way to apply this to the SDA church is not through competition but through group cooperation in harmony with the nature of the church.

5. Christian opportunity. It is not in slogan or concept that equality is acquired, it is through faith and acceptance of Christ. With this, gotong royong may help since the human aspect is also important in achieving the objective of faith. The dependence quality of gotong royong makes the Christian opportunity principle suitable to gotong royong practice. The SDA church needs to adopt this principle for it makes equality possible.

Conclusion (Suggestion):

1. Understand the meaning of equality and apply it to the church.

2. Accept and adopt equality as important for the unity of the group life of the church.

3. Accept and apply all the five related principles of equality in the work of the church.

4. As examples of equality a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A was called to pastoral work. He worked among people whom he considered his equals. He lived as if he were their own brother and as one of them. He opened up a new work and established churches. His successes were not the results of his own individual efforts but the result of group cooperation. In an area where there was not a single believer, he established a clinic, a church school, a house for Mission workers, and a church with several hundred members. He shared what he had and accepted the hospitality of his members.

This reciprocal act, he said, reveals equality. In evangelistic meetings, he and his church members worked together; in ingathering, he and his church members took part; in visitation, he took the opportunity to encourage, strengthen, and build up unity and fellowship; in the church, they worshiped with him. He said, equality strengthens brotherhood; brotherhood leads to a sense of responsibility; a sense of responsibility leads to evangelization; and evangelization leads to church growth.¹

- b. Mr. B was hired to pastor a group of believers. This group of believers considered themselves superior to the people of their surroundings because their education, position, and standard of living were higher than those of the people in the area. They thought they belonged to a superior culture among their fellow Indonesians. They made this as a gap between themselves and the rest of the people in the locality, and they wanted to preserve the gap. Because of this, Mr. B became a stranger to the people in the area. Since he had no tie with them, he did not have a sense of responsibility to evangelize or win them. He served only his group of believers for whom he was hired. One thing which Mr.

¹This was related to the writer by a pastor friend about his own experience in pioneering work in Indonesia.

B did not experience is that he did not have a growing church. The reason is that he allowed a sense of superiority to plague his church. Their sense of superiority led them to isolation; isolation led them to lack of responsibility to the people of their surroundings; lack of responsibility led to non-evangelization; and their lack of evangelization prevented their church from growing. Mr. B remained a hired pastor of that non-growing church for some time before it was dissolved.¹

Unity

Subject: Unity

Statement: One of the principles of gotong royong is unity.

Elaboration: Gotong royong unity has a sense of equality.

Without equality there is no real unity. Oneness and equality have a common root. Equality is derived from a Sanskrit word² "eka" (equus, equal) which means "one," "the same." The Indonesia's coat-of-arms Bhinneka Tunggal Ika (Many and diversified but they remain one) clarifies the gotong royong equality and unity. Unity excludes division but it does not exclude variety. The variety of languages, ethnic groups, islands, and customs in Indonesia has become an element of unity to the people.

¹Ibid.

²Virginia S. Thatcher, et al. The New Webster Encyclopedic Dictionary of the English Language (Chicago: Consolidated Book Publishers, 1972), s.v. "equal."

Unity is a quality; a principle. Although an organizational structure may help bring unity, it is conformity to principle that brings unity. With a will to unite, to be equal, to be one, to be dependent, to be together, to have a sense of responsibility, and other-like things, unity may be achieved and group objective may be accomplished. Christian faith can lead to real unity.

Application: The principle of unity has some related principles which are needed in the SDA church. They are: sense of belonging, cooperation, reciprocity, dependence, and togetherness. These need to be applied to the church in its work for growth.

1. Sense of belonging. Unity can exist only in a group life. Attachment, identity, participation, esprit de corps, are found only in group life. In the adat feasts of the Indonesian community, each member of the group has a role to play to make the feast a success. The SDA church needs to have a sense of belonging in the interest of growth and unity of its believers.

2. Cooperation. In a united group there is cooperation. The church, because of its various functions and its group life, requires cooperation. The gotong royong program is a program of cooperation. The various functions of a rural community and the various functions of nation-building require cooperation. The SDA church needs cooperation of all of its members for its various activities and in fulfilling the Gospel Commission.

3. Reciprocity. Reciprocity is a Biblical principle. Naaman reciprocated for his healing (2 Ki 5:5), the Golden Rule (Mt 7:12) is a reciprocal rule, the SOP states that the Christian community

needs reciprocity for mutual dependence.¹ The SDA church needs more of this principle put into practice.

4. Dependence. The development of an individual and independent personality is possible through dependence. This is paradoxical. The NT speaks of freedom and dependence (Jn 8:32, 36; cf. 15:4). A sense of dependence leads people to joining a group life. The SDA church needs an understanding of this paradoxical truth that to be free or independent is to be dependent.

5. Togetherness. Believing together, assembling together, planning together, deciding together, implementing together, and reaching goals together, speak for the nature of the church and work for church growth. The SDA church needs the understanding and application of the principle of togetherness for the unity and growth of the church.

Conclusion (Suggestion):

1. Accept the fact that the SDA church needs more than just an organizational unity.
2. Accept the fact that unity is a quality and a principle.
3. Accept the five related principles of unity and apply them to the SDA church for unity and for growth.

As examples of unity, a gotong royong and a non-gotong royong are respectively given as follows:

¹E. G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1951), p. 535.

- a. Mr. A was called to pastor a divided church. He was transferred there from another church. There were quarrels and disunity which divided the less-than-one-hundred-member church into several cliques. Mr. A began to visit all the members of the cliques. He listened to and studied their stories about the quarrels and disunity but he thought he should go to the positive and bright side of it all. He brought out the good points of each member. Mr. A told them in Sabbath meetings if they would use their talents as believers and put their good points into practice, they would become effective workers in the Lord's work. He challenged them to participate in an evangelistic series. Some of them were good in visitation and in making contact with people. These people secured a large cinema hall downtown for the meetings and informed many people about the meetings. Another group was good in inviting and bringing people to the meetings and they did just that. Another group was generous in supporting the public effort with their means. Another group was good in arranging the hall and in welcoming visitors and they took care of that part of the work. In just a short time, those cliques became bands of useful workers. As a result of the series, new converts

were won to increase the membership of the church and, another result was, the church became a united church.¹

- b. Mr. B was a pastor of a large church. The leading figures in the church were involved in a feud. Each one wanted to be the "star" in the church. These few leading members formed themselves into two factions labeled here as X and Y. Mr. B adopted an analytical approach for a solution. He followed the formula that whichever faction he thought was right he would side with that faction. In a "balance of power" situation, more sympathizers sided with Y. Mr. B appealed to a higher authority of the church. The higher authority sided with B in supporting X. Y was further supported by about half of the church members. When Mr. B's formula failed to unite the church, Mr. B was advised to try an organizational-administrative formula, that is, to split the church. This was done but unity was not restored.²

Brotherhood

Subject: Brotherhood.

Statement: Relationship in a gotong royong group life is made closer and stronger through the principle of brotherhood.

¹This was a personal experience of a Local Mission leader in 1966 which was related to the writer in 1970.

²Ibid.

Elaboration: Brotherhood implies relationship. Relationship may be as close as in a family circle or as distant as in common humanity. Whether close or distant brotherhood relationship exists. Closeness or distance is determined, more or less, by one's attitude. Christian relationship makes even a distant relation a close relation.

Gotong royong life is a life of brotherhood. Members of a gotong royong group are brothers and sisters. They may be blood relations, neighbors, or just members of the group through common occupation or common objective. They have a sense of brotherhood.

Application: The principle of brotherhood has some related principles which are needed in the SDA church. Some of these are: relationship, sense of responsibility, dependence, neighborhood, and sense of belonging. These principles need to be applied to the group life of the church because their qualities may build up the church in unity and growth.

1. Sense of relationship. People of the rural community group in Indonesia welcome strangers into their own community and these people become members and they are helped to get settled down. The Good Samaritan treated the victim of robbers as his own brother (Lk 10:30-37). Good attitude makes a distant brother a close brother. This attitude is needed among the SDA believers in their inreach and outreach activities in the church.

2. Sense of responsibility. One who has more consciousness and awareness becomes more responsible than one who has not. The sin offering of a high priest is a bullock (Lev 16:3, 11; 8:14); the sin offering for the whole people of Israel is only a goat (Lev 9:15).

This speaks for a sense of responsibility. Much is expected from those to whom much is given (Lk 12:48). SDA believers are their "brother's keeper" (Gen 4:9). The principle of responsibility needs to be applied to the SDA believers for they are responsible for what they know and profess to believe.

3. Dependence. Dependence implies relationship. Those who are in relationship depend on one another for they are brothers. The church, [as tender branches of the vine (Jn 15:4), as sheep (Mk 14:27), as flock (Ac 20:28), as a bride (Rev 21:9)], is dependent by nature. The SDA believers need a deeper understanding of the nature of the church so that they may be more effective in their dealing with one another in the faith and with those who are not in the faith.

4. Neighborhood. A neighbor is a brother and relation. One's attitude shows how close or distant is his relationship to his neighbor. Christian attitude can make a neighbor a close relation. In gotong royong relationship, neighbors are relations, friends, helpers, and fellow members of a group life. The SDA believers need the neighborhood principle in their fellowship in the church.

5. Sense of belonging. Sense of belonging implies sameness or identity and is closely related to a sense of responsibility. In a corporate life a member is identified with every other in the group. If he violates rules, other members of the group suffer from it; if he does well, other members receive a share of the credit. An SDA member's heresy, for example, affects, more or less, other members of the church; worldliness of some members affects other members, for they belong together. The sense of belonging needs to be understood by the SDA believers in order to safeguard their group life in the church.

Conclusion (Suggestion):

1. Cultivate a Christian attitude of brotherhood and encourage believers to adopt such an attitude.
2. Accept the closeness of relationship of believers as brothers.
3. Accept the five related principles of brotherhood and apply them to the church.
4. As examples of brotherhood, a gotong royong and a non-gotong royong are respectively given as follows:
 - a. Mr. A is a layman. His private business was prosperous. A member of his church was in need of education but he could not afford it. Mr. A knew about it and he offered to help the member. Mr. A helped with the member's education not only for a quarter or a semester but for several years. Mr. A has a family to support and a few relations to help. Mr. A is not a blood relation of the member and there were no strings attached to his help. He simply acted like a brother to one who needed his help.¹
 - b. Mr. B served as a pastor, leader, and pioneer in the SDA church. In the course of his duty, he was placed in a distant area to be responsible for the work in the locality. Mr. B was attacked by a disease. He needed

¹This story was known to the writer while in Indonesia. This occurred some time before 1955.

medical attention badly. Mr. B made a request for an advance to buy medicine but his request was denied. As his sickness was getting serious, he tried again to persuade the treasurer that he be allowed to receive treatment in an SDA hospital in the country. Considering the cost of travel and the hospital bill which would be incurred he was denied that opportunity for healing. After some time, Mr. B passed away. He was being treated indifferently by his brother in the faith.¹

Sense of Responsibility

Subject: Sense of responsibility.

Statement: Without a sense of responsibility gotong royong will not succeed in its activities.

Elaboration: Group membership implies group responsibility.

While it is not the idea that an innocent person in a group is to be blamed for a mistake done by another member of the group, the innocent person is affected just the same because he is a member of the group. The relationship and interrelationship of functions make the members of each group be affected either by fallacy or accuracy done by a member of a group for they all are parts of the whole group. Because of this, each person in each group is to take full responsibility and this takes care of the well-being of the functions of the whole body. Christian sense of responsibility is, to a large extent, a matter of attitude. Membership implies relationship; relationship implies responsibility.

¹An Indonesian related this story to the writer in 1972 when he visited with the writer.

Application: The principle of sense of responsibility has some related principles which help to emphasize the importance of a sense of responsibility. Some of these are: sense of interrelationship, limitation, involvement, and corporateness. Sense of responsibility, as supported by its related principles, is needed in the SDA church for its various functions.

1. Interrelationship. Membership implies interrelationship. As a member of a gotong royong group, a person feels related to all other members of the group. In his relationship with other members, he participates in the various activities of the group with them and he accepts his responsibility as a member. A sense of relationship is needed and should be present in the SDA church and that implies a sense of responsibility.

2. Limitation. The nature of the church as a body indicates that each of its organs should be attached to the body because of its limitation. Separately, an eye will just be an eye, a limb will just be a limb, and so on, and they are meaningless and useless organs; but jointly, all the various organs become useful and form a perfect body. Because of the limitation of the individual believers, they join themselves into a body (Jesus' body). The principle of limitation tells that a variety of individuals, with their various talents, are needed in the church. Thus the church can function well. This needs to be understood and realized by the SDA believers.

3. Involvement. Membership with its sense of relationship makes a person be involved in group life. He is involved because of his sense of belonging and identity with the group. By nature, a moral

being is a responsible being. If a person is accustomed to an orientation of being helped, supported, and led in a paternalistic way, he may not be easily awakened to his senses of involvement and responsibility as a member of a group. The cultivation of a sense of involvement and a sense of responsibility is necessary for the church.

4. Corporateness. A sense of individual responsibility and group responsibility in group life are related because of corporateness of the group. Moses felt a sense of responsibility for the transgression of the Israelites (Ex 32:9, 10, 31, 32); Daniel confessed his people's sin as his own (Dan 9:5, 11, 16); Nehemiah felt responsible for the weakness of the exiled Jews (Neh 1:6; 9:37); and Paul expressed his sense of responsibility for the violation of his people (Rm 9:1-3). An understanding of sense of corporateness may help the SDA believers in their sense of responsibility.

Conclusion (Suggestion):

1. Cultivate a Christian attitude and apply it to your sense of responsibility.

2. Accept the four related principles of sense of responsibility and apply them to the various activities of the church.

3. As examples of sense of responsibility, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A is a lay member. He was a school teacher.

While teaching in his own private school, he felt it his responsibility to share his faith with his students and fellow teachers. Through his witnessing, many heard the Advent message. Mr. A did another thing. The

Mission funds were insufficient to employ workers to be sent to the large Mission field of the archipelago.

Mr. A used his earning to employ three Mission workers so that the Advent message might be heard by more people. Mr. A, as a layman, is a self-supporting missionary. The three missionaries whom he supported from his earning became pioneers who brought the message to North Sumatra, some parts of Java, and Ambon. The work of Mr. A did not end and was not confined to his lifetime. The results of his work, through the souls he won and the pioneers he financed, continue to bear fruit today and on until the end.¹

- b. Mr. B is a Mission employee. His sense of responsibility is an institutional one. Mr. B adopted a new system of working. It means he worked only during the regular days' work and regular hours' work. He worked as an assistant pastor. One day a church member was referred to him for some help. The pastor declined. He asked the member to come the next day during his regular working hours if he was going to be of help to him. Since it was quite an urgent thing, the member continued to find a helper and he did. Mr. B waited in vain the next day to offer his conditional help.²

¹Diredja, "Kenang-kenangan Permulaan Pekerjaan Advent di Jawa," Warta Gereja (June 1974), 23-6.

²A story related to the writer some time in 1965 by an SDA member while in Malaysia.

Participation

Subject: Participation.

Statement: Participation boosts the spirit of gotong royong group life.

Elaboration: Group life is formed because of need. Each member of a group is needed because each has something to contribute for the group. Contributions of members vary. They all are needed. Members' contributions for the various needs of the group are made through their participation. Reasons for participation are more than material, but include social and moral factors. Besides getting material means and the achievement of goals, participation boosts the group spirit, builds up fellowship, shows a sense of belonging, expresses the need for dependence, indicates a sense of responsibility, strengthens unity, and gives joy of achievement.

Application: The principle of participation is magnified by other related principles. Some of these are: completeness, variety, group life, individual, and social. These are needed for the work of the church.

1. Completeness. The group life of the church needs participation to bring completeness. A person of many talents, for example, cannot perform the whole requirements of the church. He lacks completeness (wholeness). The whole members of the church are to participate to meet the various needs of the church inreach and outreach. This ought to be seen in practice in the SDA church. Instead of professionalism and red-taped bureaucracy, there should be more participation in the church.

2. Variety. Indonesia is a unity-in-diversity country. So is the nature of its gotong royong. The church has the characteristics of unity-in-diversity. The composition of the Bible is characterized by a unity-in-diversity.¹ The SDA church needs to arouse the potential force of its members (their variety of gifts) for its inreach and outreach purposes.

3. Group life. Group life is formed for the participation of its members. Participation applies to the various aspects of a community group. It applies to its common projects, feasts, and various agricultural works. The same applies to the SDA church. Participation applies to congregational worship, ingathering, fund-raising, fellowship, soul-winning, and the various projects of the church.

4. Individual. The right to participate is an individual right. The worth of an individual is measured by his contributions to the church and to society. Gotong royong respects the rights of individuals. One way to show this is through participation. Results of achievements are more effective if done as a group than as separate individuals since the total sum of group effectiveness is more than the total sum of the individuals' effectiveness. SDA believers can contribute to the church in its various functions through their individual participation.

¹Ellen G. White, Selected Messages, Book One (Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1958), pp. 21, 22.

5. Social. Gotong royong is social by nature. Social fellowship is one of the qualities of its group life. Togetherness, sharing of experience, neighborhood, dependence or interdependence, esprit de corps, equality, and reciprocity, build up the social aspect of gotong royong. The same is true with the church. The church is social by nature. Status-ism, competition, and favoritism, should give way to the cultivation of the social nature of the church.

Conclusion (Suggestion):

1. Accept the fact that the participation of the believers is necessary in the church for completeness.
2. Accept the principle of participation and its five related principles and apply them to the church.
3. As examples of participation, a gotong royong and a non-gotong royong are respectively given as follows:
 - a. Mr. A was sent to pioneer a work in a certain area. He visited people and gave them Bible studies. As a result, he baptized fifteen persons. He trained these new converts to participate in the work of the church to increase their membership. They held a public effort which brought more converts into the church. Their increasing number means more participants in soul-winning work. They not only participated in soul-winning, they participated in soliciting funds for purchasing a large hall for a meeting place. Through participation Mr. A brought eighty-five baptized members into the church and purchased a church building. He further trained the

eighty-five believers to further increase the number of converts. Mr. A was successful because he opened the way for his members and engaged them in the work of the church with full participation.¹

- b. Mr. B is a pastor like Mr. A but quite unlike Mr. A in his view on participation. Mr. B gave some reasons why he did not encourage participation; they are: (1) He did not want to be responsible for the mistakes done by members while engaging in church work. (2) He could do the job better because he had gone through a special training for church work. (3) It would be more direct and simple if he did the work himself. (4) It saved him time and efforts to train the members. (5) He did not want to be on the same status level as his members. (6) He wanted the credit for himself (for promotion purpose) for doing the work himself as he was quite sure of his own capability. (7) He did not want to have so many workers who could do the work of the church for they might make him jobless before too long. Mr. B did not change his view although he sometimes preached from the Bible and the SOP on participation.²

¹Letter, N. G. Hutaurok, February 14, 1974.

²This was told to the author by his friend.

Mushawarah

Subject: Mushawarah. (Deliberation for consensus).

Statement: The unity and the integrity of a gotong royong group life are upheld by its mushawarah.

Elaboration: One thing about gotong royong is that it does not play off the majority against the minority groups. The group members treat themselves as a totality and solicit the support of all for the good of all through mushawarah. Mushawarah avoids division and competition. Mushawarah tries to maintain the objectives of a group and draws all of the members of the group to its objectives. Minority groups or individuals who might not be able to see eye to eye with the majority of the group will be approached with a brotherly attitude with reasons and persuasions. Very often a pruning and improving process may make it necessary for the majority to come down a little bit and for the minority groups or individuals to give up their views and adopt the general view, and consensus is reached. The group is united and the implementation of its decision is supported by all.

Application: The principle of mushawarah is expanded by other related principles. These are necessary to be applied to the SDA church for strengthening its unity. Some of the principles are: openness, people-mindedness, Christian attitude, and equality.

1. Openness. Openness is necessary for group life. It helps make the group members willing to share their ideas and make contributions for the benefit of the group. All opinions expressed are to be appreciated although some of them may not be acceptable as far as the group objectives are concerned. The SDA believers may learn something from the openness of the gotong royong mushawarah.

2. People-mindedness. Without people, ideas, decisions, projects, and activities cannot be implemented. While activities, production, and efficiency need an emphasis, they should not be stressed at the expense of good relations with people. This speaks for the importance of mushawarah. The church is people in relationship. The nature of the church requires mushawarah and people-mindedness.

3. Christian attitude. Members of a group may convene to explore ways and means to improve gotong royong group life. Through openness and respect for people's opinions, creativity may be enhanced. Even opposing views may help open a new dimension to broaden group objectives. The gotong royong attitude may help the SDA believers to develop a good Christian attitude.

4. Equality. Equality implies right. Equality may mean the right of an individual as a member of a group to sit together and discuss things, exchange views and opinions, and make decisions with other members of the group for the benefit of their group life. This may help the SDA believers in their group life.

Conclusion (Suggestion):

1. Accept mushawarah for unity of action in the group life of the church.

2. Apply mushawarah to foster good relations among Mission workers and between workers and lay people.

3. Accept the four related principles of mushawarah and apply them for the group work of the church.

4. As examples of mushawarah, gotong royong and a non-gotong royong are respectively given as follows:

a. Mr. A was sent to work in a Mission field which was new to him. He had a number of workers in the field with whom he was to work. Most of these workers knew more than he about the situation in the field. Mr. A had an attitude of a giver and receiver. He himself had made a personal study of the field. When he came together into a mushawarah with his fellow workers, he found out that some of his views about the field were different from those of his fellow workers. The most important thing for Mr. A was not the correctness or rightness of his personal views about the field but about the success of the work to be carried on in the field. Mr. A exchanged views with his fellow workers. He gave up some of his views; the rest of them did the same, more or less. They all came to an agreement as to how to carry on the work in the field. Mr. A achieved success. His fellow workers admired his Christian spirit of mushawarah.¹

b. Mr. B knew whom he was going to send overseas for up-grading. He had decided it himself personally. When a meeting was convened for a formal decision on the matter, he found out that some members of his committee

¹This was related to the writer by a Local Mission leader in 1953 about another leader whom he admired.

opposed his view as to who was the right one to be sent. There were a number of candidates. Mr. B listened negatively to the reasons presented by some members of the committee for another choice. He knew, as a chairman, how powerful his vote would be. Besides, a few members of his committee would support him. He knew that. When vote was taken, Mr. B's choice was in the majority. His pre-made decision was carried. But it did not end there. The choice supported by the majority in favor of Mr. B's wish was proven not the right choice. It was a regrettable choice even for Mr. B himself. He admitted it later. This happened because Mr. B did not want to mushawarah. He simply depended on a majority vote.¹

Cooperation

Subject: Cooperation

Statement: The group life of gotong royong is a life of cooperation rather than competition.

Elaboration: Gotong royong is not a group life which is willingly joined by an individual in order to achieve much for his individual benefit at the expense of the other members of the group. If he is to depend on the members of the group to achieve his individual goal it is an act of competition. If he joins an interdependent activity

¹Related by the same Local Mission president in 1962.

of group members to achieve a group goal, it is an act of cooperation. Gotong royong avoids competition and adopts cooperation. Gotong royong preserves the individual and group rights in proper perspective through cooperation.

Application: The principle of cooperation is supported and magnified by other related principles. Some of these are: harmony, personality, perspective, and totality. These principles are needed in the SDA church.

1. Harmony. The purpose of cooperation is not merely to achieve a group goal but also to preserve harmony. Harmony is the result of the right fitting of things together. The NT speaks of harmony with reference to a building to which the church is compared (Eph 4:16; 2:21). Competition and individual pursuit in group life destroy harmony of the group. Understanding, adaptability, cooperation, and respect for one another in the SDA church will help preserve harmony in the church.

2. Personality. Gotong royong makes people masters instead of tools, personal instead of being impersonal. Gotong royong does not use people; it is a group life in which people put themselves into action. The same thing applies to the church. In the work of the church, people are not used; people are in action in it. The believers are not to work for somebody but they work with their fellow believers together. The church preserves the personality of its members.

3. Perspective. Gotong royong puts things in proper perspective. Members of a gotong royong group arrange themselves into their proper places and functions in the group. Each group function

falls into its natural place in the group. This applies to the group life of the church. Party, family, racial interests should not come in the way of proper perspective.

4. Totality. Wholeness and totality is one of the qualities of group life. Individualized members of a group destroy the totality of the group. Cooperation is required to preserve unity and totality of a group life. The Israelites preserved their totality while doing their various activities in building the temple (Ex 35:21; Neh 1-6:15). The NT believers were a body, a totality (1 Cor 12). The SOP speaks of the importance of cooperation to preserve the totality of the SDA believers.¹

Conclusion (Suggestion):

1. Accept the fact that cooperation, not competition, is required by the group life of the church.

2. Accept and apply the principle of cooperation and its other related principles for the work of the church.

3. A gotong royong and a non-gotong royong examples on cooperation are respectively given as follows:

- a. Mr. A was placed in charge of three churches which are within thirty to fifty miles radius of each other. He realized that it would be impossible for him to be in several places at the same time as his duties required. Mr. A knows that the church has various needs and he

¹Ellen G. White, Evangelism (Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1946), p. 104.

also knows that his fellow believers have various talents. He saw the need for cooperation among his church members. Mr. A started giving group training in each of his churches. In their training they learned their need of cooperation. He encouraged his congregations to organize themselves and to be responsible for the inreach and outreach activities of each of their respective churches. The result of cooperation between Mr. A and his believers and among the believers themselves was that Mr. A had less work with his three churches and he could now devote more of his time for expanding the work through evangelism. The believers themselves felt that they not only were benefited by being able to take care of their own respective churches, but they gained an experience of working together; they had a joy of accomplishment, and they preserved the unity of their group life through cooperation.¹

- b. Mr. B's church had two main racial groups. The smaller one had more members who were educated and wealthy. The members of the larger group were office holders in the church. The activities of the church were mostly done by them. The members of the smaller group did not want to cooperate in church activities. They rather preferred to be separated and formed their own

¹This story was told during Sabbath sermon in one of the churches in North Sumatra in 1963.

church. Mr. B could not unite the two groups. Both groups had elements or held an attitude which made it hard for them to cooperate. The larger group monopolized the offices of the church and they thought they were better able to do the various works of the church. They were in the majority. The smaller group made a larger financial contribution for the upkeep of the church. Another thing is, each group claimed to be a superior racial group. Mr. B saw no reason for the break-up and the higher church authority did not allow such a thing to happen. The two racial groups remained in the church of Mr. B and their members continued as members without cooperation.¹

Interdependence

Subject: Interdependence.

Statement: One reason for a gotong royong group life is its members' need for one another because of interdependence.

Elaboration: The people's need for one another is a basic reason for a gotong royong. Past and present reasons for the people's adoption of a group life are: protection against warring neighbors, blood relationship, protection against the evil spirits, and various agricultural activities which require the combined efforts of many people. While some of the reasons for a need for a group

¹An observation on a church in West Java back in 1955.

life as given above may not be valid to modern people, group life is still needed because of the need of people for interdependence even in modern times. Reasons for interdependence are not only material, but also social and spiritual.

Application: The principle of interdependence is supported by other related principles. Some of them are: physical, educational, social, and spiritual principles. These cover the main divisions of people's need in the church's group life.

1. Physical. The gotong royong principle of interdependence applies to agricultural activities in producing food, building houses, and other activities which cover various physical needs (see pp. 84-93). This applies to the church in its various welfare activities to help meet the physical needs of its members and non-members.

2. Educational. People of a village or a blood relation group often solved problems of the education of their children through their dependence on one another (see pp. 101-3). This interdependence principle can be applied to the SDA church in helping with the education of the children of the church members.

3. Social. The adat (custom), wedding, religious, and seasonal feasts of the rural people (see pp. 84-93) help strengthen their social life. Family relations, neighbors, friends, and those who are related through religion, take part in either one or all of the feasts. Other than the festival aspect, the various gotong royong activities are social by nature. The social nature of the church makes it necessary for the church believers to engage in the various social activities of the church.

4. Spiritual. Superstitious beliefs of the animistic people often caused them to become victims of fear and threat. Gotong royong group life serves as a defence and protection for them (see pp. 99-101). The togetherness of the SDA believers helps them to depend on one another for their spiritual need and protect them against the attack of heresy, moral pollution, and various spiritual dangers (Heb 10:25).

Conclusion (Suggestion):

1. Accept the principle of interdependence which is necessary for the church believers as required by the nature of the church.
2. Accept the four related principles of interdependence and apply them to the various activities of the church.
3. As examples of interdependence, a gotong royong and a non-gotong royong are respectively given as follows:
 - a. Mr. A believes in interdependence. He practices it in his evangelistic campaign. Every year he conducts at least one campaign in different parts of the Island Republic. Mr. A works with a team. Each main division of the evangelistic responsibilities is headed by one of his team members, such as in advertising, music, etc. These main division leaders depend on one another for the success of each division and the evangelistic program as a whole. Mr. A depends on the Mission for a budget; depends on the Local Mission on cooperation with pastors who are assigned to help in the campaign; depends on members of the local church or churches for

music and attendance; and depends on the members of his team for their important contributions. He shows that an evangelistic campaign is a work of interdependence of a group of people. The success of the evangelistic campaign of Mr. A is the result of the work of a group of people who engage in interdependence.

So far Mr. A has baptized over four hundred people.¹

- b. Mr. B was a pastor of a church. He worked all by himself toward whatever he could do for the church. He did not quite believe in what his church members could do for the church. That is why he thought he was hired. Being a professional man, he said, he was quite sure that he could do a work for the church better than any of his church members could. Mr. B said, if the members would like to try to do something for the church on their own initiative, let them try and prove themselves and he would have no objection to it. If he could afford the time, he said, he would rather do the work himself and do it better and save time, than to train his church members and watch them do the work in a less effective way. Mr. B did not depend on his members to do what he planned to do for the church.²

¹Letter, B. J. Dompas, February 7, 1974.

²Letter, N. G. Hutaauruk, February 14, 1974.

Hospitality

Subject: Hospitality.

Statement: Hospitality is one of the good qualities of gotong royong relationship and neighborhood.

Elaboration: In its definition as a mutual help gotong royong is an exchange of labor. In its other aspect of definition, however, gotong royong may be a free and voluntary service. Voluntary service is characterized by spontaneity. Spontaneity is exemplified in hospitality. Hospitality is a gotong royong flavor. Hospitality is practiced in rural areas by headmen or members of village communities (see pp. 59-70). This, if applied, can boost Christian hospitality.

Application: The principle of hospitality is expanded by other related principles, such as, giver-rather-than-receiver and common humanity principles. These principles need cultivation by the believers in the church.

1. The headman of a village community may sometimes receive strangers and help them to settle and live among his people as guests or as new additions to the members of his village community. Members of a village community may entertain strangers as guests temporarily and offer food and lodging without charge and other necessary things as they could afford. The NT speaks of a giver-rather-than-receiver principle (Ac 20:35). The NT believers practised hospitality (Rm 12:13). Christians are advised and expected to give hospitality (Mt 25:42, 43). The spontaneity of hospitality (Lk 10:33-37; 14:12) speaks for the giver-rather-than-receiver principle.

2. Common humanity. Strangers may be reached and won to a community through the hospitality of the members of the community by reason of a common humanity. While human limitation makes it sometimes necessary to make a choice or preference in matters of help or hospitality, common humanity is a valid reason for being hospitable to strangers. Strangers can be reached and won by the SDA believers to their faith through hospitality by reason of a common humanity.

Conclusion (Suggestion):

1. Accept the practice of hospitality as a necessary means of reaching strangers with the Advent message.

2. Accept the principle of hospitality and its other related principles and apply them to the work of the SDA church for outreach purposes.

3. As examples of hospitality, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A pastored a church in a certain area in Sumatra. He has a gift of speech. People liked to hear him preaching. As a pastor, he visited his members and non-members, conducted evangelistic meetings, and performed the various pastoral activities. Mr. A was particularly known for his hospitality. His home was open to both members and non-members of his church. Among his various gifts as a pastor, hospitality is a factor for his soul-winning success. He won many

souls to Christ and pioneered in several places.

As workers for the Lord, Mr. A and his wife were given much to hospitality.¹

- b. Mr. B was hospitable like Mr. A but unlike Mr. A, Mr. B's hospitality was rather institutional and formal. Mr. B pastored a large city church. He was administrative and methodical in his pastoral work. For example, when poor funds were needed to help members, he organized a bazaar; when people came to see him for personal help, he referred them to Welfare or Dorcas; when strangers came to him personally for food and lodging, he directed them to a guest house or cheap hotel to be taken care of by the Social department of his church. An annual report of Mr. B's church shows a substantial amount of money, food, and clothing given as gifts to people. Part of such report was on hospitality. Mr. B's hospitality was methodical and institutional rather than personal and sacrificial.²

¹This story was related to the author in 1948 by an SDA member who made a good comment about the pastor of the church of which he was a member.

²This story was related to the author when he visited Indonesia for the last time in 1967.

Flexibility

Subject: Flexibility.

Statement: Flexibility is a necessary gotong royong quality with which an adjustment is made to meet a need in a given situation.

Elaboration: An area within which ways for achieving goals are tolerated is an area of flexibility. Flexibility may violate rules if it is abused; it may support rules if it is properly and successfully applied. Gotong royong has various ways through which common objectives are achieved by its various functional groups. Geographical condition, culture, and immediate situation may make it necessary to allow flexibility through which common objectives of a group may be achieved.

Application: The principle of flexibility is supported and expanded by some related principles, such as, cultural, environmental, and situational principles. These are necessary to be applied to the work of the church in the various places of the archipelago.

1. Cultural. The NT tolerates culture (Ac 15). Paul adapts his approach to people of various cultures (1 Cor 9:19-22). Adaptation to different cultures is necessary. People with good intentions and who bring good tidings may be rejected simply because the way they approach people may be undesirable or even offensive. Unwillingness of some Christians to adapt to local people's culture and thereby make local converts foreign to their own people and culture may be considered by the local people as an act of invasion of their culture or as a show of cultural superiority. In the world-wide program of evangelization and of meeting people of different cultures,

the world-wide SDA church, in general, and Indonesia, in particular, need adaptability and flexibility for the growth of the church and the spread of its message.

2. Environmental. The urban and rural environments of the archipelago are so different that people of both environments need an adjustment to one another. The same is true with the SDA church. Workers, members, and teachings are affected by the differences in both urban and rural environments. Adjustments are necessary in order to make approaches to both environmental situations acceptable. The principle of flexibility needs to be applied in order to make a necessary adjustment to unite the church.

3. Situational. Gotong royong programs in different situations and environments vary. The same is true with the church. Circumstances in which the same work, policy, and teaching adopted may require different handling. In order to avoid division through misunderstanding, the application of the principle of flexibility in a given situation is important for the SDA church.

Conclusion (Suggestion):

1. Accept the principle of flexibility because of differences in culture, environment, and situation, and apply it to the work of the church.

2. Accept the fact that problems of unity in work, teaching, policy, and among workers and lay people are, to a large extent, caused by a misunderstanding on the issue of flexibility.

3. As examples of flexibility, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A is a layman. He served as a chairman of the board of a church school. All of the members who sent their children to the school were concerned about the education of their children because the curriculum of the school was not adjusted to the environmental situation and the need of the locality. The curriculum of the school was prepared by the Educational department of the church from the headquarters and it must not be changed. The need of the children, however, and the desire of their parents required that an adjustment be made in the curriculum. Mr. A represented them. The board decided for an adjustment. The curriculum was adapted in such a way that the children could sit for the State examination. Bible and SOP subjects were taught as an addition. The church members had now more confidence in the school than before. The children did well in passing the State examination. More SDA members sent their children to the school. More teachers were hired. The school was better in finance. Every year a number of non-SDA students were baptized. Mr. A and all concerned were happy about the result.¹
- b. Mr. B was a Publishing man. In a campaign for fund-raising he was out in the field with one of his

¹Experience of the writer in one of the churches in West Java between 1951-1955.

associates. They were handling special books which were to be sold for over \$100 a set. Companion books were to complete the set. The companion books are of religious nature and their cost was already added to the price of the set. The policy was; when the set is sold the companion books will be given free to the buyer. The policy was upheld because it was the best way for non-Christian customers to get acquainted with the Advent message. Therefore the religious books must accompany the set. Mr. B happened to sell one set to an SDA family. The SDA buyers requested to get a substitute for the companion book since they could not make good use of it. They asked for a small children's story book as a companion book and it would be useful for their children. Mr. B declined. He said he must uphold the Publishing policy. The SDA customers were offended by Mr. B's Publishing policy.¹

Identity

Subject: Identity.

Statement: A gotong royong group life brings people together and unites them with one another in a group for identity.

¹This occurred when the writer happened to visit with an SDA family who bought a set of an SDA publication during a Big Week campaign.

Elaboration: People may join a gotong royong group life either positively or negatively. Positively, it means that members join the group because they believe in the group, in what it can accomplish, in qualities it can produce for one another in the group, in what each individual member can contribute to make the group life a success. Negatively, it means that people may join it because of personal gain, fear of attack or criticism for not joining, and moral status and formality. With the first, group identity is upheld; with the second, individual identity displaces group identities. Identification has much to do with attitude. This applies to Christian identification.

Application: The principle of identity is further expanded by other related principles such as, otherly love, choice, value, and hope. The SDA church needs an application and cultivation of these principles.

1. Otherly love. Love for others is basic for identity. Love of a person is expressed by his desire to relate himself to others and live with them. One may be willing to sacrifice self interest and comforts of life for the success of identifying himself with a group. The greatest of identification is exemplified by Jesus of Nazareth, the Son of Man, who identified Himself with sinners (Phil 2:7; Heb 2:11; 4:15). The members of an Indonesian village community identify themselves as members of their group and show their identity through their qualities in their group work. The identity of the SDA believers is expressed by how they relate to one another in their church's group life. Their identity in life,

in doctrine, and in goal and objectives, helps preserve their group life from misunderstanding, differences, and disunity. Their otherly love strengthens their identity.

2. Choice. A person sets his goal in life by choice. A gotong royong life is a choice made by its members. The SDA group life is also joined by choice. Conviction helps a person in making his choice. Without a positive personal conviction, members of the church may become a problem or weaken the group life of the church. Personal conviction, however, may be strengthened by the qualities of the group life of the church, but it is still a choice.

3. Value. In terms of value group life has a value. Its value, however, may not be estimated in terms of monetary value. The value of a gotong royong group life may be disputed by some people, but the members of the group may hold on to its value for it satisfies them. The group life of the church may be of great value to its believers and they may feel satisfied with it. The cultural value of people may be different, but the application of a gotong royong group life may boost the group life spirit of the believers and the Christian value of the group life of the church.

4. Hope. Gotong royong group life cherishes hope. The members of gotong royong hope for the welfare of their group life and its various results. The Christians are to look forward to the end of their faith in hope (1 Pet 1:9 KJV). Because of the meaning of the future to the believers, they may put all other things as secondary as did Paul (Phil 3:7-11) and identify themselves with people of the same hope (1 Jn 3:1-3). The gotong royong hope applies to the SDA

church in that its believers cherish hope and identify themselves with people of the same hope. Their hope of the "there and then" makes their identification with one another in the "here and now" more meaningful.

Conclusion (Suggestion):

1. Accept the principle of identity as important to unite the church.

2. Accept the other four related principles and apply them to the group life of the church.

3. As examples of identity, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A learned how to identify himself with people. He knew how to empathize. Above all, he had the love of God in his heart. His sole aim was to bring people to Christ. Mr. A was assigned to a difficult territory. He learned the language of the people, their customs, their various life situations. Mr. A lived ~~as~~ the people lived. He made himself understood and he presented the Advent message. Because of his oneness with the people, the people accepted his faith and were one with him. The people liked him and treated him like one of their own brothers. Mr. A did not need any protection for he lived among people who treated him like a brother for he treated them like his own brothers. He identified himself with them.

Mr. A won converts; he established churches. His identification approach worked well.¹

- b. Mr. B was assigned to work with a group of people. He did not see the need that he must change or adapt himself to the people. His reason was that the people must be changed to the pattern which he set for them. According to Mr. B, people will be attracted to the SDA faith if education, medical treatment, and material help, are given them. Mr. B won converts through his approach. Some of his converts, however, accepted Mr. B's faith because of his offer of help. As soon as his help dried up some of his converts left the faith. Other converts of his liked the SDA faith and the material help but they did not like Mr. B because of his unwillingness to identify himself with them. Some of his converts liked Mr. B and the material help he offered but they risked something. They became carbon copies of Mr. B and lost their identification with their own people. They became foreigners to their own people. This was the result of Mr. B's lack of identification.²

¹A story told to the writer by a pioneer who worked together with the man in the story.

²This was related to the writer by a son of an SDA worker whom he met abroad.

Informality

Subject: Informality.

Statement: Gotong royong is informal in its nature.

Elaboration: A gotong royong group life is simple and informal.

It is informal in that it has no pre-determined pattern of procedure to achieve its goal. It varies according to the situation. It is formed when needs arise for it. It is an occasional, seasonal, and need program. People are not forced to join it and they may leave it if they so desire. Gotong royong group work requires not just one or a few leaders; it requires many leaders or, better still, leadership. They are informal leaders. Some needs of its members are met in informal ways.

Application: The principle of informality of gotong royong is further explored and expanded by other related principles. Some of them are: immediacy, appropriateness, and practicability. The nature of the church requires the need for informality to meet the various needs of its members.

1. Immediacy. Gotong royong works immediately to meet the needs of its members. Indirectness and red-tape procedure does not work with gotong royong. The SDA church needs a direct and immediate action to meet the needs of its members. Because of the importance of its message, the SDA church has a sense of urgency and time-saving need in its work. Immediacy in the church requires more believers to participate in its program, gives a better contact between the believers and whom they serve, and leads to a better chance for church growth.

2. Appropriateness. Various needs of the members of a gotong royong group are met informally through various ways. Information obtained through informal communications and the roles played by informal leaders helps meet the various needs of the group members. The informal nature of gotong royong makes it easy to adjust its procedure according to need in a given situation. Appropriateness is important in the work of the church. The nature of the church requires an informal procedure by which the needs of its members may be met. Communication, contact, system of working, leadership, and other like things need to be characterized by appropriateness so that the need of the church in a given situation may be met.

3. Practicability. A gotong royong group can be joined by people with limited skill in agricultural activities. It can be formed in a short time usually by a limited number of people. It works with blood-relation group, with neighbor group, and with people who are joined by common objectives. It helps meet the needs of the rural people. The practicability of gotong royong applies to the SDA church. The various members of the church can contribute whatever they can to support the church in its various activities. The church, by nature, requires practicability.

Conclusion (Suggestion):

1. Accept the need for informality in harmony with the informal nature of the church.
2. Accept the principle of informality and the other three related principles and apply them to the work of the church.

3. As examples of informality, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A was a pastor of a church. His church members were about seventy. He did his visitation in an informal way. This applied to members and non-members of his church. One day he visited many of his members. He spent not more than fifteen minutes in a home and it was even shorter in some homes. The way Mr. A approached, talked, and concluded his short contact in each home made his relationship with his church members compact and warm. The last person Mr. A called on that day was a pastor of a church of a different denomination. Mr. A did not discuss religions or doctrines with him. Their conversation was centered on things which were of interest to both of them. Mr. A expressed that both of them were workers together in the Lord's work. The church members whom Mr. A visited that day were in the church the next Sabbath. It was during Christmas. After the service Mr. A informally treated his church members in his parsonage with a simple refreshment. There were cordial conversations going on. The church members reciprocated by inviting Mr. A and his family to visit them for similar informal treatment. A few days later there was a get-to-gether held in the church where the church members had a dinner together. There is no potluck in

Indonesia. The church members contributed money for buying food stuff and the necessary ingredients. Not all of the members paid the contribution but all did participate. Some helped with the cooking; others with the serving; and still others did different things. The various contributions made were more than sufficient to meet the need of their informal function. Their informality meant much to them and to Mr. A.¹

- b. Mr. B used formality as his protection and tool in his pastoral work. He knew what he was going to do about many things in his church and the church board was his protection for his actions. Through some kind of manipulation he got his personal actions carried in the decisions of his church board. Once Mr. A brought a certain request to be submitted to the church board. The person was not favored by Mr. B and the church board's decision did not favor the person's request either. When a vacancy in a church school was to be filled, Mr. B knew his choice from among the candidates. Mr. B brought the names of all the candidates to the board and the board voted for one whom Mr. B personally liked. Of other things Mr. B did for the church some of them were already

¹This observation took place in one of the churches in South Sumatra in 1955.

performed by Mr. B but for the sake of formality
he brought them to his church board for approval.¹

Cultural Values

Subject: Values.

Statement: A gotong royong group life has both moral and material values.

Elaboration: Gotong royong group work is a means of strengthening good relationship between neighbors and among members of the group work. This refers to its moral values. While social fellowship, brotherhood, unity, and other-like things are strengthened, the group work has also a material result as a proof of its effectiveness. This speaks of its material values. The material result, however, is not continuous since a gotong royong group work, as an exchange of labor, is formed only occasionally or as season or situation requires it. Its moral result, however, continues, that is, its good relationship, social fellowship, neighborhood, and other-like things continue. These moral qualities are necessary to be preserved. When time comes again to form a gotong royong work group, those qualities above are required since gotong royong is possible only in people who have a sense of relationship. The moral and the material values of gotong royong are not considered as separate values but as a unified whole, a totality.

¹This was a story known to the writer between 1961-1966.

Application: The principle of value of gotong royong is further explored through its subjective and objective aspects of values. The value principle applies to the church since such principle attracts people to the church.

1. Subjective values. Gotong royong is subjective in a sense that people who formed such a work group put some values into it through their quality of performance. In a sense this applies to the church. Without the quality of performance which Christians put into the doctrine of the church, the quality of the doctrine may not be understood by people to whom it is brought. The quality of performance, therefore, may lead to the quality of the doctrine upheld by the church. The quality of performance of the Christian believers may direct the attention of the non-Christians to see the value and quality of the SDA doctrine. The subjective may lead to the objective.

2. Objective values. Gotong royong seems to be more subjective than objective since its qualities are brought into the open only after the members of the gotong royong group members have shown its qualities through their performance. However, there is no such thing as a gotong royong work group without the existence of a sense of relationship. Family tie, neighborhood, and common objective, are relationships which make gotong royong possible. In this sense, gotong royong has objective values. This gotong royong objectivity applies to the church. The nature of the church is of such objective value that it requires the best quality of performance of its believers to discover its objective values as "the body of Christ." Through their Christian living, the non-Christians may be led to the

knowledge of its objective values and accept such values. This is the purpose of the various functions of the SDA church.

Conclusion (Suggestion):

1. Understand both the moral and the material values of gotong royong and accept them as a totality.

2. Accept the subjective and objective values of gotong royong and apply them to the SDA church in its various functions.

3. As examples of cultural value, a gotong royong and a non-gotong royong are respectively given as follows:

a. Mr. A put human values above administrative values.

This he realized when he faced a problem in the church where he was newly transferred. A few outstanding members of the church were involved in a feud with an ordained minister and leader. Mr. A was advised by his superior to settle the problem administratively, that is, by disfellowshipping those few outstanding members in order to restore peace and unity to the church. Mr. A worked for unity and peace but he did not want to disfellowship any of those few members. Mr. A said that it would not be a sound solution to disfellowship souls for trying to preserve souls or to lose a minority for the sake of the majority in the church. He thought he would rather win those two parties involved. Such valuable souls would not be disfellowshipped. Mr. A applied a mushawarah approach. He approached both parties, shuttling back and forth

between the two parties involved offering a solution. Little by little both parties came closer together (each party gave in a little at a time) until finally both parties came to an agreement. Mr. A convened a meeting and congratulated them for their desire for peace and unity. No souls were disfellowshipped. Peace and unity were restored to the church.¹

- b. Mr. B pastored a city church. He observed some city people who became rich in just a short time. Even among his church members he found some who instantly became materially prosperous. These members engaged in one kind of business or another. This influenced Mr. B who was about to send his son to an SDA college. He found out there were four hundred students in the college and that 80 per cent of them took business courses. These college students who enrolled in business courses were mostly, if not all, Mission workers' children. Mr. B found that it was a trend that most of the Mission workers' children through their parents' advice or on their own chose to enroll in business courses. Mr. B changed his former philosophy that his son was going to be like him to be educated as a direct soul-winner. Now Mr. B adopted another philosophy. He said that as

¹This information was obtained from an interview with a Local Mission leader in 1970.

long as his son is a good member of the church and earn a good living that will be good enough for him. His knowledge of the SOP statement that a man's value and usefulness is not to be measured by his power to command high salaries¹ did not change him. Mr. B's emphasis on human value has changed from the soul-winning to the material-winning goal.²

Joy of Achievement

Subject: Joy.

Statement: There is joy in a gotong royong group life and as a result of its various achievements.

Elaboration: Joy is one of the many related qualities of gotong royong. Success in various gotong royong activities brings joy to the group members. There is joy for being able to live in harmony, peace, and unity in a group life. There is joy in being able to achieve personal and group goals. Joy comes from being a good neighbor and for having a good neighbor. There is joy in being able to help others. Joy may come to one who joins the company of people who have joy. Joy comes as a result of obedience and conformity to rules. Unselfish service of various kinds brings joy.

Application: The principle of joy is expanded by other related principles without which joy may not come. Some of them are: Unselfishness, conviction, success, and peace. These are needed in the church.

¹White, Selected Messages, Book 2, p. 93.

²This information was obtained through an interview with a number of Mission workers in May 1974.

1. Unselfishness. Unselfishness may mean more responsibility, less reward, more time for service, but it will bring joy to one who is in that kind of experience. His achievements bring him joy. Real joy is a gift (Gal 2:20). Joy can be shared with others. There are many ways through which SDA believers may express their joy. One of such ways is an unselfish service.

2. Conviction. If members of a gotong royong group are convinced that their group life is good, they will likely bring good qualities into their group work and success may come to them as a result. Their success means joy to them. With a personal conviction, SDA believers can bring Christian qualities into their activities in the church and success may accompany their efforts.

3. Success. With the simple and limited knowledge of gotong royong group members, success can accompany their group work. Their willingness and perseverance in their group activities may be better than many talents in bringing them a success. With willingness and perseverance, the SDA believers may, with their simple and limited knowledge, be able to bring success better than some who have more talents as they work in the group work of the church.

4. Peace. There is no joy without peace. Joy and peace are closely related. Peace brings joy. Gotong royong group members will have no joy unless they have unity, harmony, and peace, in their group life. The nature of the church requires unity, harmony, and peace. Without these joy is not possible in the church group life. All of the related qualities of gotong royong bring peace and joy. The same applies to the church. Unity and harmony in the church bring peace.

Conclusion (Suggestion):

1. Accept the importance of the qualities of gotong royong group life for the group life of the church.
2. Accept the principle of joy and its related principles and apply them to the group life of the church.
3. As examples of joy, a gotong royong and a non-gotong royong are respectively given as follows:
 - a. Mr. A was sent to pioneer a work in a new area. He realized if he is to have a Christian joy he should share his faith with other people so that people may share his joy. He began to visit with people and conducted Bible studies. He worked hard for some months concentrating his efforts with a number of people. Mr. A expressed his joy when he saw some fifteen people were ready for baptism and became SDAs just like him. The same joy as Mr. A had was shared by his new converts. They shared Mr. A's idea that in order to increase their Christian joy they should share their faith with others. This they did. They worked together with Mr. A to win a few more and they were organized into a church. The church increased its membership and it came close to one hundred. The joy of an individual as a Christian can increase as it is experienced together with more people or as it is expressed in the group life of the church.¹

¹This information was related to the writer by a pastor who pioneered in an area in Central Java in 1957.

b. Mr. B did not seem to believe that there is a place for joy and its expression in the church. He pastored a one-hundred-member church. Mr. B and his team members engaged in quite a long evangelistic campaign. Each member of his team worked hard during the campaign. They baptized about ten people. The team was arranged for Mr. B to help him in his campaign. At the end of the campaign, the members of his team were dismissed. There was no expression of joy for the victory. There was no celebration held. In fact, Mr. B was rather disappointed with the result. He expected a better result. Mr. B seemed to be more service-minded than people-minded in his group work. He expressed dissatisfaction for being not able to do better rather than expressing the joy of victory with the members of his team for the result which they together had achieved.¹

Mutual Help

Subject: Mutual help.

Statement: Gotong royong is formed for the purpose of mutual help among its members and to achieve the individual and group goals of its members.

¹This information was related to the writer as an experience of a layman who was a member of an evangelistic team.

Elaboration: Gotong royong is mutual help. It is formed in order to achieve both individual and group interests through mutual help. In a group sense, an individual member has a part in the group interest or goal; in an individual sense, the group has a part in his individual interest or goal. Gotong royong has no organization in the sense that it has no pre-determined pattern of procedure by which it performs its various functions and reaches its goal and objective. However, if it is called a kind of organization in the sense that it has a form as a work group, functions to perform, and an objective to reach, its organization should be characterized by its nature as an organization for mutual help. By its nature, the church (as in gotong royong) requires a system of mutual help.

Application: The principle of mutual help is further enhanced in its work and effectiveness through some related principles. Some of these principles are: leadership, organization, and communication. These principles are necessary to be applied to the SDA church because the church, by its nature, requires mutual help. The church needs to be strengthened in its mutual help in order to carry out its functions effectively for its growth. Those related principles are treated here as one and it comes under organization.

Organization. A rural gotong royong organization, if it is called an organization, is structured to suit the needs of its various functions. Some guiding factors for structuring an SDA organization in Indonesia are as follows: ethnic, racial, geographical and communication factors; density and spread of SDA believers, evangelization strategy factors; economic, educational, distance, and

church growth rate factors; and cultural factors. The organization should be characterized by simplicity, informality, flexibility, Biblical principles, free-and-direct-two-way communication, mushawarah, corporateness, and mutual help. The structure of the organization has a three rung or scalar organization labeled here as Local church, Territorial church, and General church each of which is further dealt with on several points. They are: workers, funds, representation, functions, leadership, and structure of organization.

a. The Local church.

(1) Workers. There are two kinds of workers in the church. Those who are paid for their work in the church and those who are not. The unpaid workers can exercise responsibility in the work of the Local church as in the NT times (Ac 14:23; 20:17). The unpaid members who are qualified in the work of the church as shown by the result of their church activities may be given the same right of ordination and authority as the paid workers (Ac 20:33, 34).

(2) Funds. Each congregation (church) should support itself financially. It may engage in mutual help with two or three sister churches in finance and other responsibilities of the church. The responsibilities of the church include mission expansion for which part of the funds are used.

(3) Representation. The church is represented by its members through their lives, activities, and mutual

help with sister churches. The church applies representation for various purposes.

(4) Functions. Members of the church should be given responsibility as their time and capabilities permit. They may be willing to participate in the work of the church if they are given a training and a chance to do the work together in that they all belong to the church. A group of members may launch evangelistic meetings. Some of them may move to a new area and find a job for a living and start a new church. Members are to do the work of the church inreach and outreach.

(5) Leadership. The church is democratic in its leadership. It is a functional democracy rather than a party democracy. It is a mushawarah democracy rather than a majority-versus-minority democracy. Paid workers who are gifted in activity and leadership training may be able to help the church on these.

(6) Organization structure. The organization of the church is structured according to its functions and need in a given locality. Elders (Gr. presbuteroi—plural) are leaders appointed to oversee and shepherd the flock (Ac 14:23; 20:17; Phil 1:1; 1 Tim 5:17; Tit 1:5); deacons (Gr. diakonos), as Christ's servants (1 Cor 3:5; 2 Cor 3:6) and as Christ's followers (Eph 6:21; Col. 1:7; 4:7) and as servants for one another (Mt 20:26), are to serve in various capacities

in the church including teaching and preaching (Ac 8:4, 5). All believers in Christ are to do the work of the church (Ac 8:1, 4; Mt 28:19). These must characterize the structure of the organization of the church (on organization structure see page 291),

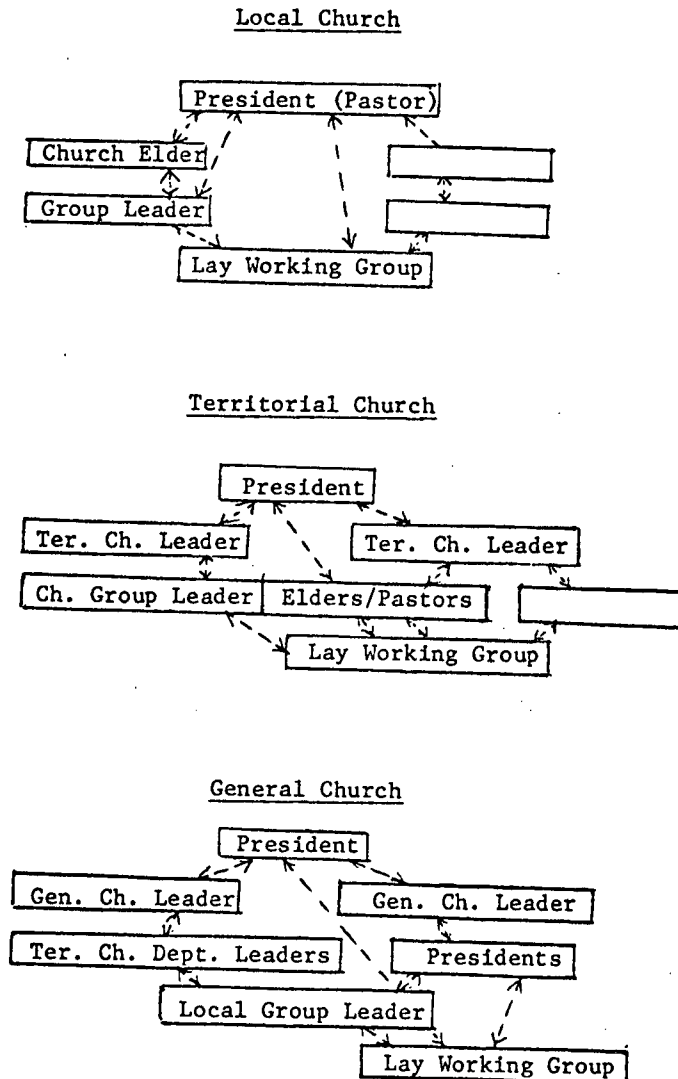
b. The Territorial church

(1) Workers. Both paid and unpaid workers may work together in a wider territory than that of the Local church. The unpaid workers may move in bands to a new territory and there establish a church. Paid workers may help train the unpaid workers in various activities and leadership of the church. Paid workers are those who devote their full time and who have gone through some special training. The unpaid workers are those who engage in various kinds of work for a living and work for the church as their time permits or as they engage in their daily work. The paid workers are to train the unpaid workers or help in the interchurch mutual help or are sent to a new area within the territory to win converts and establish churches.

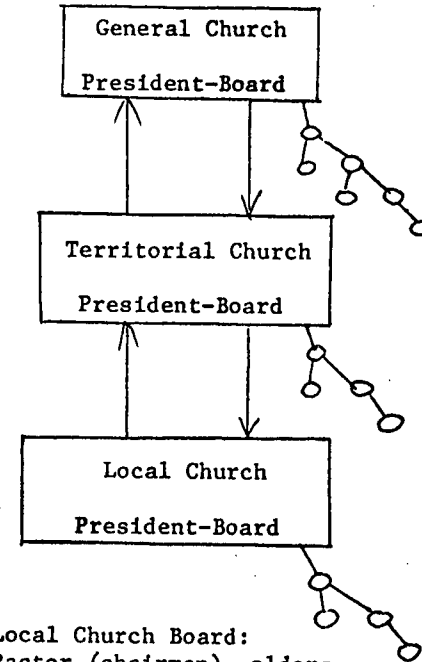
(2) Funds. Funds for the Territorial church may be raised through commitments of each church in the territory. Funds may be used to help a sister church or churches who are in need and to open up new work in new areas within the territory. It is expected, however,

FIG. 7. ORGANIZATION STRUCTURE

Line of Function



Line of Authority



Note: Local Church Board:
Pastor (chairman), elders,
group leaders

Territorial Ch. Board:
President (chairman), pastors,
Ter. ch. leaders, rep. of ch.
elders, rep. of group leaders

General Church Board:
President (chairman), Ter. Ch. presidents,
Gen. ch. leaders, rep. of Ter. ch. leaders,
rep. of ch. elders, rep. of church group
leaders

that each church should be a helper rather than a burden to the Territorial church. Each church should be given a good understanding of Christian stewardship. Let each church work out how to raise its share of the funds. Each church may contribute in different amounts and kind.

(3) Representation. Ethnic and racial groups in each church should be properly represented in the Territorial church. This is necessary for unity and full participation. The Territorial church is an expanded church in which churches within the territory are united to achieve their common objectives.

(4) Functions. Some functions of the Territorial church are: to conduct a training in each church, to coordinate the activities of each church, to help in the interchurch mutual help between or among churches, to help a church or churches which are in need so that all churches in the territory grow together, to expand the work of the Territorial church through establishing educational, medical, and other important institutions through the cooperation of the churches in the territory, and to serve as link between the Local church and the General church.

(5) Leadership. The Territorial church is to provide leadership in the various activities of the Local church. Two or three churches, for example, can unite their

efforts to establish a church school. Church building projects, fund-raising campaigns, team work in evangelism, bands for various activities in the church, need leadership. The Territorial church can conduct leadership training in the churches within its territory. It is a democratic leadership which is characterized by mushawarah.

(6) Organization structure. The need of the Territorial church determines its organization structure. The size of the territory, the number of churches in the territory, the inter-Territorial mutual help and link between the sister Territorial churches help shape its organization structure (on organization structure see page 291),

c. The General church

(1) Workers. The General church is on a national level. It covers the whole territory of the archipelago. The paid workers may cross the boundary of provincial geography, culture, local custom, tribal language, native costume, and economic variation, in their movements in doing the work of the General church. Some unpaid workers may work in the General church as is also the case in the Territorial church and in the Local church.

(2) Funds. The funds of the General church are established through commitments made by each Territorial church. Mutual help as practiced in the Local church

and in the Territorial church applies to the General church as far as funds are concerned. Personal commitments of church members and other sources can help build the funds of the General church. The General church can help with the inter-Territorial church mutual help so that none of the Territorial church is neglected.

(3) Representation. The various ethnic and racial groups in the Territorial churches are to be properly represented in the General church. The local churches send delegates to choose the officers of the Territorial church. The Territorial churches send delegates to choose the officers of the General church. With the rights and authority of an ordained minister granted to unpaid workers (Ac 20:33, 34), the unpaid workers are eligible for election to office in the Territorial church. If elected, such unpaid workers may devote their full time to the work of the church and they may be paid by the church if they so desire. This gives a better idea of a call to the ministry rather than being hired to do the work of the church because of profession. Unpaid workers may be known by the Local church and the Territorial church believers because of interchurch activities in which they have proven themselves fruitful and useful to the church. For their election, they are known to SDA believers for what they

do rather than known through committee meetings by being members of an election committee. The same applies for the eligibility of unpaid workers to the office in the General church. It is, therefore, evident that authority of the church lies with the church rather than with the elected officers of the church.

(4) Functions. Some of the functions of the General church are: to send workers to unentered territories in the archipelago; to help the Territorial churches in mutual help; to unite the Local church, the Territorial churches through proper representation, through cooperation, through coordination, and through various kinds of mutual help. Additionally the General church may foster more effective use of the resources available for the growth of the church in the archipelago and thereby more completely fulfill the common objectives.

(5) Leadership. The General church leadership is a mushawarah leadership, a functional (personal) rather than a party leadership, a cooperation rather than a competition leadership. For example, an evangelistic officer of the General church may conduct an evangelistic training and launch an evangelistic meeting in any territory of the Territorial churches. This can be made in coordination with the college department of

evangelism as a regular annual program. Team members may be divided into divisions and divisions into bands of workers. The same leadership can be applied to a Territorial church evangelistic program in cooperation with a Local church or churches. Participation and cooperation in various kinds of mutual help can be demonstrated through an evangelism leadership. The same applies to finance, personnel, training, welfare, and institutional programs of the General church.

(6) Organization structure. The General church is to be structured according to the various needs of the field as a whole. The size of the field, the number of the Territorial churches, the ethnic and racial factors, education and economic factors, and the needs of the people as a whole through which they may be won to the SDA message should determine the structure of the General church's organization. Since the Local churches and the Territorial churches are more rural than urban, rural factors will characterize the policy of administration of the General church. It is to be structured for mutual help (on organization structure see page 291),

Conclusion (Suggestion):

1. Accept the importance of mutual help in the SDA church.

2. Accept the importance of a natural structuring of an organization in the archipelago because of ethnic and racial groups, geographical divisions, and other factors.

3. Accept the three-rung-ladder organization structure labeled here as the Local church, the Territorial church, and the General church as a model of a gotong royong organization.

4. As examples of mutual help, a gotong royong and a non-gotong royong are respectively given as follows:

- a. Mr. A is a church leader. He wants all the churches in his territory to engage in mutual help, the have help the have nots. Mr. A has eight Territorial churches. The Territorial churches which are strong in finance help the weak and dependent ones. Mr. A prepared a list of his eight Territorial churches, the strong and the weak ones. They are labeled here as H, I, J, K, L, M, N, and O. The financial strength of his Territorial churches are listed as follows:

Territorial church H	is	88.81	per cent	self-supporting.
"	"	I is 66.28	"	" " "
"	"	J is 103.10	"	" " "
"	"	K is 84.01	"	" " "
"	"	L is 98.54	"	" " "
"	"	M is 66.20	"	" " "
"	"	N is 79.32	"	" " "
"	"	O is 113.22	"	" " "

On the average Mr. A's territory was 95.53 per cent self-supporting. He merged two of his Territorial churches. Mr. A aimed at making all of his Territorial churches self-supporting through interdependence and mutual help.

The same applies in soul-winning. One of his Territorial churches has almost reached its soul-winning goal during the first two quarters of the year. This was done through mutual help.¹

- b. Mr. B is a leader of an institution as an unpaid worker. He is wealthy. He heard the financial need of a Territorial church from where he originally came. Mr. B acted independently and sent his large tithe to help the Territorial church. With his tithe, the Territorial church felt much relieved but the Territorial church where Mr. B resides felt a loss in tithe because of Mr. B's action. Mr. B's influence spread. Some wealthy members followed Mr. B's example. They sent their respective tithes to the Territorial churches of their respective hometowns. Because of these independent actions, the General church found it hard to see the regular need and the real financial positions of some Territorial churches. The independent and non-cooperative action of a few members brought a problem to the General church.²

¹Letter, N. G. Hutaauruk, December 12, 1973; February 14, 1974.

²This information was obtained from an interview with a former Secretary-Treasurer of a Local Mission.

The Challenge of Gotong Royong to Modern Indonesia

Applying Gotong Royong for Church Growth

Gotong royong's practical, available, flexible, informal, and adaptable nature makes it applicable toward the goal of church growth.

Outreach. Gotong royong qualities may help bring people together both in large and small groups. Members of a large group may unite their efforts to launch an evangelistic series. This could be a combined effort of several churches. The various talents in the group may be able to take care of the needs of the public effort. The physical, social, educational, financial, and spiritual aspects of the public effort may well be met by the members of the group or they may get some outside help for their joint endeavor. Their united efforts may result in many souls brought into the church.

In a smaller group, gotong royong may be even more effective. A small group program may be a sectional group program or the whole program for a small church. Bible study groups, small suburban efforts or cottage meetings, branch Sabbath Schools, fund-raising programs, help-team programs, welfare programs, and other group activities can be launched by a small group of believers. A small group of church members may move into a new area with the purpose of sharing the SDA faith with people of the area. A small group or church can be made a training center for various activities in soul-winning work.

Inreach. People who are won into the SDA faith may be successfully held and strengthened in the faith. Membership implies fellowship (Gr. koinonia). The church members share, participate, and have something in common. The fellowship of the church members

may be strengthened through mutual help and group activities. The sick, the weak in the faith, the needy, the isolated, the discouraged, the idle, the jobless--all of the members in their various needs--may be effectively helped through the practise of gotong royong. The application of the principles of gotong royong may result in the church members achieving a stay-together-and-work-together concept. Gotong royong may help win people and hold them in the SDA faith. This means church growth.

Gotong Royong a Real Challenge

The community life of the Indonesian people has some similarities to the community life of the NT believers. In agricultural activities, cultural feasts, religious ceremonies, kin group system, proximity of residence, and perhaps others, the Indonesians and the NT Christians have much in common. If this is so, the principles on which the group life of the NT Christians is based should have a similarity of principles on which the group life of the Indonesians is based. As unity, cooperation, mutual help, interdependence, brotherhood, and such-like things are found in the NT as lived and practised by the first century believers, these principles are also found in the group activities of the Indonesian people. Whatever term(s) may be used by the NT Christians for their system of mutual help, its principles are similar to those of the system of mutual help which the Indonesians call gotong royong. (It may be safe to say that gotong royong is a gift of God.)

The SDA faith is founded upon the principles of the NT Christian faith. If this is so, then the principles of gotong royong should not be strange or new to the SDA believers particularly in Indonesia. It will be for their own good if they make use of gotong royong in the church. The SDA church is most effective if it is the result of the qualities and principles of the SDA faith in the lives of Indonesian believers. Material means, therefore, are secondary and subsidiary means for the growth of the church. When secondary means are given as disproportionate emphasis in the work of the church, the principles of unity, brotherhood, cooperation, mutual help, and such-like qualities will be in danger of being extinguished just as it happened to the Indonesian gotong royong, especially in urban areas. If this happens to the SDA church in Indonesia, it will bring secularism to the church instead of the desired church growth. In order to avoid this, gotong royong principles and practices need to be revived in the archipelago as was practised by the NT Christians, and which brought growth to the NT church.

The religions of Hinduism, Buddhism, Islam, and Christian religions other than the SDA religion oppose neither gotong royong practices nor its principles. The non-Christians and other Christians have no objection to brotherhood, love, cooperation, and mutual help. They don't oppose equality or sense of identity. In fact, they agree with such qualities. If this is so, the qualities of gotong royong which the SDA believers manifest in their lives may win those people

to Christ and His remnant church. Thus the church may grow in membership and qualities and be united in its diversity of people and culture.

The NT church was born and cradled in a multi-culture milieu. Perhaps it is true that it has never been the intention of the Indonesians as individuals and as a nation to abandon their cultural heritage which preserves their own identity. If this is true in politics, economy, and education, it is also true in religion, including the SDA religion. Perhaps this is God's will in that He extends salvation to people of various cultures. While "the spirit of the world" through politics, economy, education, etc., should not contaminate the church of God, the existence of culture, language, national identity, cannot be denied. The way of carrying forward the work of the SDA church in Indonesia should be done in the Indonesian way.

The gotong royong approach has been applied successfully to the various agricultural activities and projects on a local level and to the National Movement (which led to the Indonesian Independence) on a national level. Gotong royong qualities of participation, unity, and cooperation which have brought successes to the various activities on local and national levels are needed in the SDA church in its work for growth. The various means of contact through blood relations, neighborhood, and common occupation can be successfully utilized by the SDA believers in witnessing for their faith. The close proximity of residence of people in the densely populated archipelago makes gotong royong a suitable approach. The SDA believers can share their faith daily while they engage in their

various activities. With the training they received in the church, they can be effective workers for the Lord. If this is done, it is the surest way of bringing growth to the church.

After independence, Indonesia has achieved progresses in various fields, especially in education. This means much to the SDA church. Members of the church are found among the educated Indonesians and in the various walks of life. The SDA doctors, nurses, lawyers, engineers, educators, business people, office workers, odd-job workers, farmers, and others can do the work of the church while they daily engage in their various occupations. Progress in education can make the members sit together with their pastors to devise ways and means for church growth and they can work together to achieve their church objectives.

The various inventions of modern times have been shared, to a certain extent, by Indonesia, especially in the urban areas. Educational facilities are better. Communication systems are improved. Higher standard of living is enjoyed by more people. Political stability brings unity and peace to the nation and the people feel secure to go about their various occupations for a living. Religious tolerance presents an opportunity for the people to freely profess and propagate their multi-religious beliefs. With these gotong royong has acquired a wider dimension. Gotong royong concept is a real challenge to the SDA church in fulfilling its mission to the millions of Indonesians. With the spirit of gotong royong the various improvements of modern times can be a means to be used by the SDA believers in their works for the church.

The principles of gotong royong can be used, as they were in NT times, to greatly further the work of the church (both in rural and urban areas in Indonesia), greatly enhanced by the modern conveniences of our times.

CHAPTER VII

SUMMARY AND CONCLUSION

The study of the gotong royong concept and the application of its principles to the SDA work in Indonesia now comes to its conclusion. The qualities of gotong royong and the successes of such group work are dealt with in Part One. The application of the qualities and principles of gotong royong is dealt with in Part Two. This deals with the summary and conclusion of both parts.

Summary

The summary of my study on gotong royong and the applicability of its principles to the work of the SDA church in Indonesia is given as follows:

1. The rich varieties of the Indonesian people in their geographical location, ethnic groupings, language, script, custom and culture, religion, contact with the outside world, size of their local societies, have brought richness to their social way of life--their group life of gotong royong.

2. Gotong royong qualities which have been demonstrated in various agricultural activities were applied to nationalism and resulted in the Independence of the unity-in-diversity country.

3. The variety of uses of gotong royong makes its definition and application include both local and national programs.

4. The fact that the nature of the church as a group life requires qualities which are found in gotong royong makes the principles of gotong royong applicable to the work of the church.

5. Gotong royong qualities may help church growth as well as protect the church from the influence of modern elements. Gotong royong qualities are related one with another. They are chain qualities.

6. The fact that the qualities and principles of gotong royong are found in the NT and the SOP supports and justifies the application of gotong royong principles to the work of the SDA church to help further its growth. Some principles which are applicable are summarized as follows:

- a. Sense of relationship which is important to gotong royong group life is something which the church group life cannot do without. That shows the relevance of gotong royong principles to the principles which sustain the church and the similarity of the nature of gotong royong group life and the nature of the church group life.
- b. The preservation of a good relationship between people as neighbors or as members of a gotong royong group is done through reciprocity. The principle of reciprocity works similarly in preserving a good relationship in the group life of the church.
- c. Sense of equality is an important principle which holds members of a gotong royong group together.

Christian attitude on equality and its application in dealing with people is important to the SDA believers.

- d. The principle of unity characterizes gotong royong.

The same principle is necessary in the church to hold the members of the church together. The followers of Christ are known as such by their unity (Jn 17:2, 22).

- e. Gotong royong group members are brothers and equals.

The church believers are brothers. The SDA believers' concern for their brothers' salvation makes them willing to bring them to Christ and to His church.

- f. The success of a gotong royong group work has something to do with the group members' sense of responsibility. This is needed in the church. The believers' sense of responsibility may help make the members involved and willing to participate in helping make the church grow in membership and thus the proclamation of the SDA message can spread more rapidly.

- g. Participants of a gotong royong group are members of the group. The sense of responsibility and the sense of belonging to the SDA church are shown by the participation of its members in the work of the church.

- h. The spirit of mushawarah is necessary for the unity of a group. It selects cooperation rather than competition; it tolerates variety and avoids division. This is important to the church in its inreach activities.

- i. Without cooperation there is no unity. If there is no unity there is no group life. The SDA church, being a group life, requires the cooperation of its members.
- j. Interdependence is required in gotong royong life for without it gotong royong is meaningless. The same is true with the church. Without the interdependence of its members in meeting their needs, the church would be meaningless.
- k. Hospitality is gotong royong quality which is also a Christian quality. To have more of it practised in the church by its members is an attracting power by which more people might be drawn into the church.
- l. Flexibility helps in a gotong royong group work to achieve goals and objectives. The way of achieving a good result in a given situation may not follow a prescribed way. This applies to the church in that it might be necessary to be flexible to meet a certain need in a given situation.
- m. Gotong royong group members are encouraged to improve their performance as a group because they want to uphold the qualities of their own identity. Loyalty to the church and to its principles as adopted by church believers may help attract the non-Christians by their Christian identity.

- n. The informal nature of gotong royong helps meet some needs of the group members. Informality is also required in the church because it might be the best way to meet some needs in the group life of the church.
- o. The over-all values of gotong royong group life may make people decide to join such a group. The same applies to the church. The values in it may draw people to join it.
- p. There is joy in the various stages of gotong royong group work. The group performance in it for one another brings joy to the group members. The SDA Christian living in the church is worth living because of the joy it brings.
- q. Gotong royong is a mutual help in essence. People join a gotong royong group work in order that they may preserve their good relations with one another through mutual help. The church, as a body, needs mutual help. The church members need to depend on one another in order to achieve their objectives.

Conclusion

The study on gotong royong has brought to the author personally the benefit of being better informed about his country, Indonesia. The study of the historical background of the multi-lingual and multi-cultural country makes him better acquainted with the origin of the people, their geographical locations, their ethnic groups, their

contacts with the outside world both East and West, their religions, their pre and post-colonial periods, their variety of cultures, and their social way of life. Their social way of life, in its agricultural setting, is characterized by a system of mutual help which helps preserve their relationship with one another. The system of mutual help is called gotong royong.

The nature of gotong royong has similarities with the nature of the church as a group life. The information which the author has acquired from the study on gotong royong makes him see the values of gotong royong group work in meeting the needs of the rural Indonesians, in uniting the people to achieve their common objectives in their various local projects, in helping them in their National Movement to achieve independence.

The values of gotong royong group work have directed his attention to the needs of the SDA church in the archipelago. The information which he obtained on gotong royong helps him to see the need of applying it to the group life of the SDA church. Through meditation he was helped to see values and principles in gotong royong practices-- such values and principles which the SDA church needsto have. These values and principles are supported by the NT and the SOP. He found it so as he studied them.

The SDA church growth is faster in the rural areas in Indonesia. Perhaps, for one reason, the SDA believers in rural areas have made more use of gotong royong as the examples given indicate. Some Christian churches have a faster rate of growth, these being churches which have applied more gotong royong practices in their churches.

This is indicated by the graph and table given in the previous chapter. This shows that the working together of the believers is more effective for church growth than the spending of much money to do the work of the church.

While there are some similarities between gotong royong group life and the group life of the church, there are also some differences between them. Gotong royong groups are formed according to need. It is an occasional or seasonal work group. The limited skills of its members confine gotong royong to some limited variety of agricultural activities. The peoples' needs are few, simple, and limited. Gotong royong practices in total, because of certain differences, cannot be applied to the church, but its qualities and principles can be applied. The small sized and mostly rural churches in Indonesia make the application of gotong royong qualities and principles to the work of the church there suitable.

Further and elaborate details of application of gotong royong to the church is beyond the scope of this paper. An elaborate application can be another project which another person can undertake in preparing a kind of syllabus for the SDA church in Indonesia. Such a project may deal more with techniques and approaches. The author leaves that for someone else to undertake. In this case, he only starts a work which another person might continue, complete, and perfect. This paper deals only with the importance of values of the gotong royong culture and the richness of its qualities and its applicability to the work of the church. The qualities of gotong royong practices which bring a success to gotong royong group work,

can be applied to the church since they are needed in the church. With this, the SDA believers will not remain satisfied to work in territories which have already been Christianized by one kind of Christian church or another. The SDA believers can apply the qualities of gotong royong directly to reach the millions of Moslems and other non-Christian Indonesians with the Advent message. Since the gotong royong qualities are not foreign or new to them they may be able to communicate better with the people. This gotong royong approach may be more appealing to the people, may win many of them, and bring faster growth.

The author's desire and prayer is that gotong royong principles and qualities be applied to the work of the SDA church and his hope is to see such application bring good results for the growth of the SDA church in the archipelago.

A P P E N D I X

APPENDIX A

LETTERS TO AND REPLIES FROM MISSION WORKERS IN INDONESIA

Garland Apartment C-2
Berrien Springs, Michigan 49103
December 19, 1973

Pastor _____
Jalan _____
Jakarta, Indonesia

Dear Brother _____:

May the work of the church under your care continue to prosper. You may have a rich experience in gotong royong activities; or, you may have observed or happened to know some gotong royong activities done in the SDA church. If so, I would welcome such information if you would like to share some of it with me.

I am now working on a project entitled: "Gotong royong: An Indonesian concept which needs an investigation in the interest of the application of its qualities and/or principles to the Seventh-day Adventist Church in Indonesia."

Gotong royong activities may be embodied in ingathering campaigns; evangelistic meetings; fund-raising campaigns; church building projects; helping with educational finance; helping couples during their weddings; repairing houses of church members; helping church members during deaths or sicknesses; helping victims of fire, calamities, disasters, and robberies; helping new-comers to settle down or members who are moving to different places; giving free service for sick members to work on their farms or build their houses; building or renovating or cleaning churches; helping members with free services during festival occasions; and other similar things. Your gotong royong experiences may be similar or different from the list given above. I would be happy to hear about and use for my project any gotong royong experiences which you might wish to share with me.

In order to help me with the analysis of each gotong royong activity which you may share with me, I would like to know the following:
1. When did it happen? 2. Where did it happen? 3. How was the

gotong royong group started and who initiated it? 4. What kind of project or activity was it? 5. What kind of organization did it have or how was it formed? 6. How large was the group or how many members participated in it? 7. What was the attitude of the participants in the group activity? 8. How much time did it require to complete the project or how much labor or free service was offered? 9. Was any reward or compensation received or was a token of gratitude given for the help received? 10. What was the result of such gotong royong help or activity?

An example (form) which might help you to be direct and brief in your contribution is suggested as follows:

A. Fund-raising campaign

1. Where?
2. When?
3. Who initiated?
4. How was it organized?
5. Size of the group?
6. Attitude of the participants?
7. Time it required?
8. Any compensation received?
9. The result?

Sincerely your brother,

Jan Manaek Hutaeruk

The following are portions of two letters received from a church pastor of the SDA church in Indonesia. His letters are handwritten and dated respectively as of February 20 and May 15, 1974. They were written in English. The name of the person and his address have been altered so as to preserve his anonymity and the contents have been necessarily paraphrased in some places and quoted in others.

Jalan Gedung Merah
Jakarta, Indonesia
February 20, 1974

Jan Manaek Hutaeruk
Garland C-2
Berrien Springs, Michigan 49103 USA

Dear Brother Jan and family:

Your letter of December 19, 1973, took two months to reach me. Here are some of my gotong royong experiences during the six years of my pastoral work, they are:

1. I was one of the team members of the large scale city evangelism which was held in Jakarta in 1970. Twenty-two churches combined their efforts to make the evangelistic meetings a success. The lay people of those churches were led by church elders to distribute handbills and advertise the meetings. The twenty-two churches shared the result of the 110 new converts won as new additions to their respective churches.

2. My members and I worked together to raise funds for building a church for our meeting place. We were allowed to use the ingathering money we collected for the church project. We collected enough money to buy a plot of ground on which to build the church. We kept on with our group work to raise the funds so that we could start building the church. Some of our church members were selling our church calendar to raise the funds. We succeeded in our project and completed our church building.

3. In 1967 our project was to repair our old church school building. Parents, teachers, church members, and students participated in raising the necessary funds. Through personal commitments, selling our school calendar, and other activities, we succeeded in repairing the school.

4. An old couple who are members of our church did not have the money to repair their old house. One of the members reported about it to the elder of the church. The church elder took the initiative to rally all the church members who could help. Some bought materials necessary for the repair; others donated labor. It took them two weeks to complete the project. They were all happy for being able to help; and the old couple were happy to live in their renovated house.

Very sincerely yours,

(Signed) "W"

Jalan Gedung Merah
Jakarta, Indonesia
May 15, 1974

Dear Jan:

Your letter of March 1973, I got in last April. As you have suggested, I have made a study and an observation of four churches. The first two are located in rural areas and quite close to each other; the last two are city churches and also quite close to each other. The first two churches, known here as A and B, have the following facts:

1. About the same amount of education of the members of both churches.
2. About the same economic standard of the members of both churches.
3. Both are mixed churches (non-homogeneous).
4. Both churches have about the same number of male and female members.
5. The Pastors of both churches have college education.
6. Church A has 110 members; Church B has twenty.
7. In participation, Church A has 70 per cent; Church B has 10 per cent.
8. Church A has 50 per cent team work; Church B has none.
9. Church A has a democratic pastor; Church B has an autocratic one.
10. Church A won eight souls; Church B won none.

The second two churches, here known as C and D, have the following facts:

1. Members of both churches have about the same amount of education.
2. Both churches have about the same number of male and female members.
3. Both churches are non-homogeneous.
4. Members of both churches have about the same economic standard.
5. The pastor of Church C has little formal education; the pastor of Church D has college education.
6. Church C has 260 members; Church D has eighty-six.
7. Church C has 60 per cent participation; Church D has 60 per cent.
8. Church C has 50 per cent team work; Church D has 60 per cent.
9. Both churches have a democratic pastor.
10. Church C won seventeen souls; Church D won twenty souls.

I hope you can use it.

May the Lord bless you and your family,

(Signed) "W"

The following are portions of three letters received from a leader of the SDA work in Indonesia. His name and address have been altered so as to preserve his anonymity. He is known here as Mr. T. His letters are quite long and hand-written, using one of the native languages and the Bahasa Indonesia (the unitary and national language of the Indonesians). The letters are respectively dated as of December 12, 1973, February 14, and April 23, 1974. They are translated into English. Portions of Mr. T's letters are quoted as follows:

Jalan Gambir 40
 Jakarta, Indonesia
 December 12, 1973
 February 14, 1974
 April 23, 1974

Dear Brother Jan:

All your letters have been received. I shall try to relate here some of my gotong royong experiences. Before I do this, let me tell you first that at the close of 1973, we have achieved success particularly in tithes, publishing work, and soul-winning which is shown as follows:

Tithe for 1972	Rp 70,000,000	(c.U.S. \$175,000)
1973	Rp 110,000,000	(c.U.S. \$275,000)
Goal for 1974	Rp 150,000,000	(c.U.S. \$375,000)
Sale of literature for 1972	Rp 70,000,000	(c.U.S. \$175,000)
1973	RP 140,000,000	(c.U.S. \$350,000)
Goal for 1974	Rp 151,000,000	(c.U.S. \$377,000)
Soul-winning 1972	1,350	
1973	1,944	
Goal for 1974	2,250	

The spirit of gotong royong was implanted in man by our Creator and we ought to cultivate it and apply it in the work of the church.

As a result of a public effort held in a certain area in West Kalimantan, we had eighty-three baptisms. We organized a church in that place and rented a hall for a meeting place. When the membership of the church continued to increase, we could no longer hold them in such a small rented hall. We decided to build a church through gotong royong. Mission workers and lay people went to the forest to cut timbers and hauled them to the place. They built not only a church, but also a clinic, and a parsonage. The governor of Kalimantan was invited to speak during the opening ceremony.

In North Sumatra we set goals for soul-winning annually. Several small lay evangelistic meetings were held in many places in the territory. Through gotong royong our lay people worked together to make their efforts a success. Each member of a team did his share in whatever way he could. In 1973, as a result of small efforts, we had 518 baptisms. Our Mission made only a small contribution to encourage the lay efforts.

Some fifteen members were the first fruit of a pioneering work in a new area. Prior to this there was no SDA believer living there. These fifteen converts were trained to become participants to win others. We held a public effort. As a result our membership increased to eighty-three. We all worked hard to raise funds thorough ingathering and bought a hall for a meeting place. After four years, we had a permanent house for a worker, a church school, and a book center.

In a certain area in West Indonesia, a church, a church school, a Mission office, and a pastor's house were all housed in an old wooden building. Church members were few and soul-winning was hard there. Gotong royong brought the workers and the lay people together to raise funds through ingathering and built a presentable church building, an office, a house for workers, and a church school.

Seventeen of my single workers during my Local Mission presidency successfully married and were helped through gotong royong. This was accomplished through contributions of all Mission workers who may wish to contribute to married couples among workers in the territory. When they were not prepared with cash, we secured their authorization and their contributions were deducted from their pay at the end of the month. They willingly helped toward this worthy project for the success of the Lord's work in our Mission territory.

Gotong royong needs cultivation in the church. The Jews engaged in gotong royong when they rebuilt the temple in Jerusalem during Nehemiah's time. The clause: 'for the people had a mind to work' (Neh. 4:6 KJV) implies a gotong royong spirit. Gotong royong makes a hard work lighter.

In Jakarta, it is very hard to secure a plot of land on which to build a house. Building materials and labor are very expensive. People keep on flocking into that city of about 5 million people. House owners rent their houses not in terms asking for a very high rent but asking for a high rent in advance for up to five years in cash. Rural people continue to crowd the already-crowded city. There is very little profit

from the sale of their agricultural products at the rural markets. They no longer want to live in the villages. Lack of communication facilities, transportation, educational facilities, are some of their reasons to leave for the city. In the city they think of their own individual affairs and the spirit of gotong royong is dead or dying. If this situation enters the church, the life of brotherhood and fellowship is in danger. Gotong royong spirit needs to be revived in the church.

Your brother,

(Signed) "Mr. T"

SOME FACTS GLEANED FROM MR. T'S LETTERS

<u>Factors for Success</u>	<u>Church X</u>	<u>Church Y</u>
1. Time factor: when established	1972	1972
When was comparison made	1973	1973
2. Location factor - where	city	city
3. Size factor - membership	100	100
4. Educational factor:		
members' education on the		
average	high school	high school
pastor's education	college	college
5. Economic factor:		
self-supporting church	Yes	Yes
tithe increase	Yes	No
individual members-		
self-supporting	90 per cent	70 per cent
6. Sex and age group factors		
sex- male and female members	about equal	about equal
age group: between 12-30	65 per cent	40 per cent
from 30 upward	30 per cent	55 per cent
7. Leadership factors:		
democratic	more	less
cooperation	highly	little
participation	90 per cent	60 per cent
team spirit	good	poor
sense of responsibility	good	poor
individualized activity	less	more
group activity	more	less
communication of information	good	poor
8. Homogeneity factor	non-homogeneous (dominant groups are equal)	non-homogeneous (about the same)
9. Other factors:		
public effort	regularly held	seldom
camping	regular	not regular
visitation	systematically done	not systematically done
branch Sabbath School	yes	no
other activities	steady increase	little
10. Result - baptism	more baptisms	less baptisms

Some factors for city church growth (K church as an example)

- Small groups are formed to conduct various church activities. The formation of the groups is based on neighborhood, profession, friendship, ethnic groupings, and balance, and to be led by group leaders and encouraged by the pastor.

2. Members of large churches are encouraged to conduct branch Sabbath Schools in the home of members who live quite a distance from the church.
3. Mid-week prayer meetings are held in the homes of members who may happen to live in key places in the city. The regular mid-week prayer meetings may include Friday evening meetings and Sabbath meetings.
4. A large church may plan to split into two or three small churches and choose strategic locations in the city for meeting places. The large church is to finance the process of the split or to carry out the plan on the basis of mutual help.
5. Welfare services are encouraged such as giving material help for the needy, giving free treatment for the sick, and free services (labor) for those who need such help.
6. The SDA faith is to be made known through public efforts, cooking classes, Dorcas, bazaars, musical programs, etc.
7. Radio and Television programs, contact by colporteurs, language school media and Voice of Prophecy contacts are followed up and coordinated.
8. The impact of response in several places, the locations where leading church members reside, and the size of homogeneous groups of the church members are made factors to determine the choice of locations for newly organized churches.
9. New workers are recruited from year to year. This is possible with the growing faithfulness of church members through their understanding and belief in stewardship.
10. The work of the Holy Spirit through dedicated members of the church.

(In the case of the K city church, it grew from one church into twenty-seven churches after a lapse of several years).

Some Factors for Church growth in the West Indonesia Union

1. The majority of the Indonesian SDA believers are rural people and church growth rate is faster in rural areas.
2. The rural people, unlike the city people, are their own bosses. Once they decided to accept the SDA faith, they have no Sabbath-keeping problems. Their needs are simple and they can devote more time for the Lord's work.
3. The rural SDA people can adapt their gotong royong style for their unity of faith and action in the church.

4. Their simple belief that time is short inspires them with a sense of urgency in the work of the church.
5. The increase from year to year of newly recruited workers helps the various churches both in urban and rural areas with leadership training for the various activities of the church.
6. The believers' understanding and belief in stewardship help them toward their faithfulness with their tithes and offerings and services. The increase in tithes makes it possible to increase the recruiting of workers to be sent to the various fields.
7. Educational programs are one outstanding factor favoring growth in West Indonesia. The church members send their children to our church schools, secondary schools, and to our college. In one of our Local Missions, we established so many church schools that it became an important factor for the soul-winning success in that Mission. Many of our alumni work outside our denominational work. They hold good positions and draw good salaries. Their tithes and their services as church elders, deacons, Lay activity leaders, etc. in the church, contribute toward the growth of the SDA church.
8. The Holy Spirit helps unite us in winning souls to Christ.

(The East Indonesia Union is more rural than West Indonesia. Factors which bring growth to the church in the West apply in the East).

APPENDIX B

INTERVIEWS AND DISCUSSIONS

An Interview with Mr. A on the SDA Work in Indonesia, August 2, 1974,
8:30 P.M.

National Workers

- Q. What kind of workers do you think are needed in Indonesia?
- A. We need workers who have, at least a college education. These national workers must be good in administration; have the ability to lead, organize, promote, motivate, and facilitate.
- Q. Do you see any difference in the requirements for city and rural workers?
- A. City workers must have the ability to organize, delegate authority, and cooperate with people. Rural pastors must be primarily a good preacher who can move people with simple Biblical preaching.
- Q. Do you see any tendency for rural workers to prefer to work in the urban areas and want to move into the city, and, if so, why?
- A. Actually it is cheaper to live in the rural areas with the meager Mission salary. But workers prefer to work in the city. Some of the reasons are these: better educational facilities in the city for their children, church members are easier to contact or visit since they are not so scattered as in the rural areas; workers' wives, especially if they have a good education, may find it easier to get a job in the city; and communication and transportation are not so good in rural areas.
- Q. If the rural pastors prefer to work in urban areas how do you keep them in rural areas?
- A. Since their main concern is the education of their children, we built schools in rural areas and provided teachers and facilities for their educational needs. This may still be unsatisfactory with some workers.
- Q. What will you do to increase the working force in each area of the Indonesian field?

- A. I would establish several lay training centers in Indonesia, perhaps in each Mission territory. Let each church send one or two delegates to the training center. The sending churches must bear the expenses for their delegates. A team of leaders should be selected to lead in the program. Lay effort is to be conducted in each Mission as an experiment to give the lay people experience. Suitable time should be arranged for such lay training according to the condition of each Mission territory.
- Q. If several churches cannot send their delegates because of financial problems or lack of time, would it not be better for each church to be a training center?
- A. That is even more ideal. My intention is that the delegates can conduct lay training when they return to their respective churches.
- Q. Would it not be more ideal for each church to become a training center instead of depending on the Mission or the Union?
- A. That is how it should be.

Leadership

- Q. Do you see any leadership talents among the national workers?
- A. I have known quite a number of workers who have good talents for leadership since I have had the opportunity to work with each of them.
- Q. What leadership positions do they hold and what leadership qualities do they have?
- A. They are good Union departmental leaders, Mission presidents, and heads of institutions. All of them have a good influence with people and are dedicated to the Lord's work.
- Q. Will you give some examples of leaders and what particular qualities do they have?
- A. I can mention five of them with their positive and negative qualities. (The five are known here as Mr. B, Mr. C, Mr. D, Mr. E, and Mr. F).

Mr. B. Mr. B is an experienced administrator; has held positions in various departments of the Union, and as a Mission president. He is lenient, flexible, and more worker-oriented than work-oriented. His fellow workers like his adaptable personality. He has a supportive attitude about ideas presented by others. On racial and tribal issues, he is neutral. He can keep confidential

matters. Financially, he keeps himself out of debt. As a speaker and in his spiritual life, he is average. Mr. B does not have creativity. He tends to shy away from problems. In carrying out a decision he is weak. He can change his mind quite easily.

Mr. C. Mr. C has the ability to settle problems. He has an insight to the solution of problems. His specialty is in financial management. Mr. C has congeniality. He is neutral to racial and tribal issues. However, in his daily activities, he is slow.

Mr. D. Mr. D is an interesting speaker, a good motivator and communicator. Like Mr. C, he is congenial. He has served in various capacities and has a long service in the Mission. However, he is not an administrator. His family life is also a setback for him for a leadership position.

Mr. E. Mr. E is a willing learner and who learns judiciously. He is a committee man. He has the ability to arouse a team spirit. Toward his fellow workers he is congenial and in racial issues he is open. Mr. E has the ability to relate himself to all kinds of people and takes quickly to new ideas. He is optimistic. Mr. E has the ability to solve problems. He is sociable, frank, and open. Most of his years of service in the Mission have been spent in leadership work. However, he does not have very much formal education.

Mr. F. Mr. F is congenial and able to communicate with people of various age groups. He is friendly. His productiveness has brought him to leadership positions and departmental work in the Union. He is adaptable and an interesting speaker. However, his defensiveness, rationalization, lack of ability to solve problems, in addition to his little formal education are his drawbacks.

Missionaries

- Q. What kind of missionaries do you think are needed in Indonesia today?
- A. We need missionaries who can give various leadership training to the national workers.
- Q. For what purpose?
- A. So that they can take care of their responsibility to lead and finish the work in their own country.
- Q. When will this take place?

- A. It is going on now and it takes time. A gradual process is better for the smooth-going of the administration. Eventually the national workers will be able to take care of themselves. That is our aim.
- Q. If the aim of the missionaries is to see the work finished in Indonesia don't you think, instead of leaving them alone independently, it is better that they work on the basis of cooperation and financial help so that the work there is strengthened to carry on its objectives?
- A. It is so, I believe, and it should be so.

An Interview with Mr. Y on the SDA Work in Indonesia, July 30, 1974,
8:30-9:30 A.M.

Finance

Q. What is approximately the cost of operating the two Unions in Indonesia?

A. I would say it is about 30-40 million rupiah (about \$100,000). Because of its institutions, West Indonesia has 25 per cent more budget than that of East Indonesia.

Q. What are the sources of funds for operating the two Unions?

A. Mainly the appropriation from the Division. Tithes from the Local Missions are very small. Contributions from our hospital and publishing house were re-invested in those institutions. The policy of 60:40 ratio between the Division and the Unions for operating the two Unions could not be followed.

Q. What is the strength of the Local Missions' financial positions?

A. Perhaps half of the eight Local Missions in West Indonesia are still subsidized by the Union; about six of the Local Missions in East Indonesia are subsidized by the Union.

Q. What is the strength of tithes in financing the work in Indonesia?

A. I think only about 40 per cent of the SDAs in Indonesia pay tithes.

Q. What is the role of the stewardship department on this?

A. Some people may be helped by the stewardship department, but there is nothing like the promotion done by faithful pastors in increasing tithes. Usually when a pastor is faithful in his duty to the believers, their tithes increase. So, it depends a lot on the pastor's life and duty to the flock.

Q. How are the Union funds spent?

A. About 60-70 per cent of the Union funds is spent for traveling expenses. The rest are spent for maintaining the office, office equipment, secretaries' and salaries.

Q. Didn't I hear that sometimes about 90 per cent of the Union funds were spent for traveling expenses?

A. Perhaps it could be that much sometimes. Traveling in Indonesia is difficult and costly. Sometimes air routes followed depend on

the availability of flights and flight communication. This is necessary in order to save time and keep the Union personnel on their visiting schedule. Most of the areas to be visited could not be reached by air routes. If a destination is to be reached by a small boat it takes weeks to be spent just on the way back and forth.

Evangelism

Q. What is the impact of evangelism in Indonesia?

A. We do city and rural evangelism. Our lay people are active in Branch Sabbath Schools and Vacation Bible School evangelism. In urban areas, we hold large-scale city evangelism for which a group of churches combine their efforts. In rural evangelism, our laymen use picture rolls, slide projectors and tape recorders.

Q. What kinds of evangelism have been done and how effective are they?

A. We have launched various kinds of evangelism ranging from radio-television, to big city effort, small city effort, short campaigns, town, suburban and village efforts respectively conducted by experienced professional speakers, pastors, and laymen. In East Indonesia we launched many lay efforts in villages.

Q. What is the most effective of all the various kinds of evangelism you mentioned?

A. It is hard to single out one as the most effective. I think the combination of all kinds is the best and most effective.

Q. Why do you think people want to become SDAs through public efforts?

A. The people are interested in something new. If things appeal to their reasons, they accept them. They apply the same thing to religion.

Q. From what classification of society do SDA converts come usually?

A. They usually come from the intellectual group, and the intellectual group belongs to the middle-class people. This is true in East and West Indonesia.

Q. What age group do our evangelists win into the SDA faith?

A. I think we win a cross section of people. Members of families usually follow their parents in accepting the SDA faith.

Mission workers

- Q. How do the workers deal with one another as Mission workers?
Do they maintain the spirit of brotherhood among them?
- A. They compete with one another for success in the work.
- Q. Will you say the workers in Indonesia want to have a better living, better housing and furniture, better income by having both husband and wife employed in the Mission, better education for their children, to follow the examples of the missionaries?
- A. There is a tendency toward this. After all, what is wrong with having a better standard of living if they can? Those who can, try to improve their standard of living especially those who live in the city.
- Q. If they are aiming at getting a better living in the Mission work, does it not mean that they expect to get an increase in salary? If their salary comes from the tithes can they demand this if the tithe-payers do not have an increase in their sources of income and in their faithfulness?
- A. It is a fact that since 1970 pay raises have been given several times and sometimes more than a 100 per cent increase was provided.
- Q. How do you account for such raises?
- A. Tithe increase was just the usual rate but the workers needed an increase so badly that it had to be done. They expect an appropriation to cover their salary increase.
- Q. Do you find any leadership talents among the workers?
- A. There are potential leaders among them. Those who are in leadership positions at present do well but they still need leadership training.
- Q. What has been done to supply the lack of leadership training?
- A. Two or three families have been sent abroad for further training. This has been the policy of the Mission. Some of them are sent for training to universities in Indonesia.

Missionaries

- Q. What kind of missionaries do you think are needed in Indonesia?
- A. Indonesia requires missionaries who can contribute to the interest of the country, that is, nation-building. Missionaries who will

identify themselves with the interest of the people will likely be successful in winning them to the SDA church. Thus they can contribute to the growth of the church.

Q. How many missionaries do we have in Indonesia at present and what do they do?

A. We have about seven family missionaries in West Indonesia and two or three in East Indonesia. In West Indonesia, they serve as teachers in the college, as administrators in the hospital and publishing house, and as departmental men in the Union. In East Indonesia, they serve as teachers in the college there.

Several Discussions Held with Three Indonesian Mission Workers on SDA
Work in Indonesia between May and June 1974

The three workers are labeled here as Mr. A, Mr. B, and Mr. C. The discussion covered health, education, welfare, and evangelism--the fourfold SDA program.

On health

What do you see as the roles of the SDA medical work in Indonesia, Mr. C?

Mr. C. With medical work we can reach the higher class of the people and the wealthy with the Advent message.

Mr. A. There are several advantages of our hospital. We can employ more SDA members. The profit we gained we can use to expand the medical work and to support evangelistic programs. We can get more tithes since more SDA members are employed. Our church can be better known through our hospital. Some who received treatment in our hospital became converts to our faith.

How many people have been won to the faith through our hospital?

Mr. A. Quite a number of them. I don't know exactly. Our hospital in Bandung and the clinics we established in various localities in West Indonesia are soul-winning avenues. This might not be the case in other countries, but in Indonesia we win souls through our hospital. We have a hospital church in Bandung. We invite the patients to worship with us and some of them are given Bible studies from time to time.

Mr. B. Through our hospitals and clinics we come to know many wealthy people. During ingathering we received large donations from them.

Do you want to say some more, Mr. C?

Mr. C. Although we have not been successful so far in winning wealthy people to our faith through our medical work, just for financial support and means of contact with people, and to give treatment to people we need to expand our medical work.

How many hospitals and clinics do we have all together?

Mr. C. We have two hospitals and about twenty clinics in East and West Indonesia.

What kind of medical work do we really need in Indonesia?

Mr. B. We need, I think, more clinics than hospitals. Firstly, they are more simple to run. Secondly, we can spread our clinics in the various rural places in the country and the Advent message can spread more rapidly that way. As we heal, we preach the Advent message.

Education

What kind of role does our college play in West Indonesia, Mr. A?

Mr. A. With our system of education, I would say, we still live in isolation. Our college is not recognized by the Government. Our school is a closed system. Not many non-SDA students attend our college.

Didn't I hear that the business department of our college attracts students?

Mr. A. That is true. We opened the business department because it helps with the enrollment and the finance of the college. When our natural resources are opened again to foreign capital and investors, our business department attracts more students and our college enrollment increases from year to year. As you know, our system of education is more American than Indonesian, the graduates from our business courses are readily accepted to work for the firms of the foreign investors. They earn good salaries. Of our 430 college students over 300 take business courses. Some of non-SDA students initially come to our college to enroll for business courses.

Is this the kind of picture of our college in East Indonesia as well?

Mr. B. Foreign investors have started drilling oil in East Indonesia. Those who know English and American systems of accounting have priority for acceptance by large firms in East Indonesia. That is why we have a large enrollment in our business courses.

How many non-SDA students are there in our college, Mr. A?

Mr. A. Because of the business trend, we have about 15 per cent non-SDA students in our college.

Are there many female students among the 15 per cent of non-SDA students?

Mr. A. Most of them are male students. Female students take secretarial courses. We could ~~have~~ offer only a two-year secretarial course but they can earn a good salary after they have finished.

Do you win many of them to the SDA faith?

Mr. A. I am not so sure whether we baptized any of them. Our church pastor in the college knows more about it than I. But this I am sure. We can operate the school better financially. We charge each student a little over Rp 60,000 per semester or about US \$150.

Since only about 15 per cent of the college students are non-SDAs, the majority of the business students are Adventists, aren't they?

Mr. A. Most of them are SDAs. Of the SDA students, some 80 per cent are Mission workers' children and 20 per cent are laymen's children.

Mr. B. Business graduates from our college are in demand in big cities like Jakarta, Bandung, and others. The same is true in East Indonesia. Our graduates are employed by the newly opened industries in Irian Jaya. The advantages of our business graduates are; (among others) they can keep the Sabbath, they can serve as church officers, and their large amount of tithes can support the work of the church.

Are these some of the reasons why SDA Mission workers' children turn to business?

Mr. C. Our Mission workers in Indonesia want their children to have a better living than they have. Many of our workers, (some of whom are now retired, and some are already gone to their rest), have no house of their own to live in. They don't have savings for retirement. They have put from thirty to over forty years of service in the Mission. The workers' children learned from the sufferings they have experienced economically. Until recently, the SDA Mission workers usually had larger families than the lay people. It is expected that these children are to support their Mission worker parents during their retirement. Perhaps you now can see why they turn to business.

Welfare

What is your definition of welfare, Mr. A?

Welfare means giving help to the needy. These needy ones may be SDA members, non-SDA neighbors, or others who are in need.

As an SDA believer, don't you want them to be won to your faith through your welfare activities?

Mr. A. I want them to be Adventists but I have no power to make them willing. To put a pressure to make them accept my faith through my welfare work, I don't think it is the right thing to do. Whatever may be the result of my good work, my welfare work is to help meet their need, their physical and spiritual need. My life and my work may help meet both needs; if not, I still need to continue doing good to them.

What do you think is the best way of winning the non-SDA people to the faith through welfare, Mr. B?

Perhaps the best way is to do it informally by every believer daily witnessing. Welfare may not always cost money but the need must be met or an attempt is made to be of help. Welfare may cost little or much. To do welfare in a formal way it may not help many people who are in real need. Some people are very reluctant to express their need in public or to a group. Many of these people may be helped informally by our SDA believers as they meet them daily while they engage in their daily work. The various needs of people may be known through daily contacts with them. If one is not prepared to help in a given situation, he may make a referral or arrange help for people who are in need.

Mr. C. I support an informal welfare. First of all, it avoids publicity. It also protects the human dignity of the person who is in need and helped. In this way, the helper may lead the helpee to the faith. There might be a place for a formal welfare work, but I believe the NT welfare is informal.

Do you see any difference in welfare work done in urban and rural areas?

Mr. C. Yes. A sick member or neighbor, for example, may be helped with his medical bill by an SDA member or a group of members through contributions. He may be helped with transportation. This may be the case in the city. In the rural areas, however, a sick member or neighbor may be given a home treatment or a massage, prayed for, visited, or, perhaps, may be helped by a group of members by giving a gotong royong help to work on his farm during the pressing work of rice-planting season.

Evangelism

What kind of evangelistic works are done in Indonesia and how are they classified?

Mr. C. There are four kinds of evangelism in Indonesia; they are: large city campaigns, small campaigns in town areas, short campaigns conducted by pastors, and Lay group efforts. A large city campaign is usually conducted by a good public speaker and an experienced evangelist. It requires a budget of some two million rupiah (\$5,000), small and short campaigns are the usual public efforts conducted in urban and rural areas and budgets for such efforts are allotted by the Local Mission. Lay group efforts may be held by combined churches or by a group of members or a church. They bear the cost of their own efforts. The Local Mission, however, provides some help to encourage such efforts as necessary.

Mr. B. In East Indonesia we hold rural evangelistic campaigns. Our Lay Activity leaders promote such efforts. Usually pastors and lay people work together to run a series of meetings. The lay people may go in groups to conduct their rural series at their own expense.

Sometimes, several churches combine their efforts to conduct a public effort. When they have finished with one they move on to another area. That is how we can baptize many people from year to year especially in one area of Indonesia.

Mr. A. Our college in West Indonesia every year conducts an evangelistic campaign in a different area of Indonesia. The evangelist of the college and his well selected team cooperate with the Local Mission of the area where the campaign is held.

Which of the four kinds of evangelism is most effective in soul-winning, Mr. C?

Mr. C. A large city campaign is not very often held. Perhaps, it occurs once in four or five years. Even if such a campaign may bring one hundred converts to the church, such a seldom-held-campaign and its cost make it a poor evangelistic campaign. Short or small campaigns may be held once or twice a year. They may or may not win any because of poor preparation, pressure of pastoral work, and various other reasons. I think, lay group effort and individual lay evangelism are most effective. The lay people can do it daily and informally. Through training and systematic working these laymen can be more effective in soul-winning.

Mr. B. I think Mr. C is right. Perhaps we have less than 250 workers in East Indonesia. We have over 20,000 or close to 25,000 members in our Union which is about the same number of members as in the Western part. Soul-winning work is mostly done by our lay people. Since we don't have large cities wherein large campaigns might be held, we work in the rural areas in small groups. We do soul-winning as church programs conducted by groups or individual members.

APPENDIX C

HISTORICAL STATISTICS OF THE SDA WORK IN INDONESIA

Division	Union	Mission	Congregation	Membership	Year
Asiatic	Australia	Sumatra	2	12	1904
"	"	"	2	12	1905
"	"	"	2	13	1906
"	"	"	2	13	1907
"	"	Sumatra & Java	2	16	1908
"	"	"	2	10	1909
"	"	"	2	8	1910
"	"	"	2	54	1911
"	"	"	4	56	1912
Far Eastern	Malaysia	Sumatra, East & West Java	5	63	1913
"	"	"	5	73	1914
"	"	"	5	73	1915
"	"	Sumatra(2), Java(2)	-	-	1916
"	"	"	-	-	1917
"	"	"	-	-	1918
"	"	"	-	-	1919
"	"	"	-	-	1920
"	"	"	-	-	1921
"	"	"	-	-	1922
"	"	"	-	-	1923
"	"	"	-	-	1924
"	"	"	-	-	1925
"	"	"	-	-	1926
"	"	"	-	-	1927
"	"	"	-	-	1928
Central	Netherland				
European	E.I.	"	24	1,553	1929
"	"	" plus			
"	"	Sulawesi, Ambon	57	1,859	1930
"	"	" (9)	69	2,124	1931
"	"	"	67	2,285	1932
"	"	"	78	2,810	1933
"	"	"	94	3,272	1934
"	"	"	103	3,535	1935
"	"	"	110	3,968	1936
"	"	"	122	4,262	1937

APPENDIX C (Continued)

Division	Union	Mission	Congregation	Membership	Year
Far Eastern	Netherland				
	E.I.	Sulawesi	126	4,432	1938
"	"	"	131	4,668	1939
"	"	"	139	4,840	1940
"	"	" (7)	146	5,074	1941
"	"	"	139	5,423	1942
"	"	"	151	5,608	1943
"	"	"	151	5,608	1944
"	"	"	151	5,608	1945
"	"	"	151	5,608	1946
"	"	"	172	6,961	1947
"	"	"	172	6,497	1948
"	Indonesia	"	179	7,657	1949
"	"	" plus 3			
		Dutch Chs.	209	8,510	1950
"	"	"	214	9,193	1951
"	"	"	204	9,537	1952
"	"	"	215	10,272	1953
"	"	"	245	11,478	1954
"	"	"	253	12,182	1955
"	"	"	254	13,333	1956
"	"	"	267	14,287	1957
"	"	"	284	15,142	1958
"	"	"	298	15,998	1959
"	"	"	301	16,522	1960
"	"	"	317	17,978	1961
"	"	"	321	18,674	1962
"	"	"	349	21,000	1963
"	Indonesia				
	East & West	12	391	23,278	1964
"	"	12	383	26,049	1965
"	"	13	383	26,049	1966
"	"	13	423	30,469	1967
"	"	13	454	34,603	1968
"	"	13	471	37,032	1969
"	"	13	480	39,683	1970
"	"	13	483	41,448	1971
"	"	14	530	44,000	1972
"	"	15	551	43,798	1973

Source: SDA Year Book 1904-1973.

APPENDIX D

SOME CULTURAL CASE STUDIES

The K Church School

The K church is a large city church. It runs a church school. The Local Mission established the school. Due to a financial problem, the Mission handed over the school for the church to administer and finance it. The school has grown in enrollment and from an elementary to an academy level. To uphold its academic standard, the church employs some capable but non-Adventist teachers to teach in the school. The curriculum of the school has been adapted to that of the State school and graduates from the academy can be accepted at any State university or college. Because of this, the church would not automatically accept any teacher who is recommended by the Educational Department of the Union and the Mission. The Mission Education Department once sent a person to become the principal of the school but, after some time, the church rejected and dismissed him. This angered the personnel of the Department of Education of the Mission. The school achieved success in finance, enrollment, baptism, and academic standard.

The pastor of the K church sided with the Mission educational policy. He was not liked in the church, and he was transferred. Being a city church, some of the members of the K church were educated and wealthy. The church still operates the school. A new pastor was called to pastor the church. The church and the Mission have not been reconciled on the school issue and the problem has not been solved. What could the new pastor do to help solve the problem?

Pastor B

Pastor B was sent to a new Mission as its leader. Part of his assignment was to disfellowship some four church elders. He was told that these elders were the main cause of trouble in a large church, the largest in the Mission. At the same time Pastor B found out that these elders were influential and strong supporters of the church not only financially but also in various activities. A strong reason for their disfellowship was that they had a feud with an influential church leader or Mission worker. Perhaps the feud was based on personal reasons rather than a violation of principles of the church or doctrine. If Pastor B defies his superior he might have a bad record as a Mission leader; if he disfellowships those influential elders, he would forfeit some talents in the church of an area where he is now a leader. What should Pastor B do?

Pastor C

Pastor C found a long list of names in his church book. He had been a pastor of the P church for more than ten years. Regular attendance in his church averaged less than 70 per cent of those names listed in the church book. Pastor C knows them by name. The various departments of the Mission advised Pastor C to dismiss those who are not faithful after some reasonable time especially those who were found violating the principles of the church and its doctrine. Tithes and offerings of the church were low although its membership was high. Pastor C did not dismiss those irregular and unideal members. Some of them, as he experienced it, returned to the church unexpectedly after a lapse of some unreasonable length of time. Pastor C said that those members are still believers but they were weak because of, perhaps, some known and unknown reasons. Because of his attitude, Pastor C was transferred. A new pastor replaced him. What should the new pastor do about the names in his church book?

An Evangelist and Tobacco Planters

In a certain area in North Sumatra the land is exceptionally good for tobacco growing. People in the area live from tobacco growing. They buy rice, clothing, and various necessities of life from their income from tobacco.

An SDA evangelist went to that area to hold a series of evangelistic meetings. The people crowded the meetings night after night. When the final appeal was made quite a number of the people responded. The evangelist advised that they must not remain as tobacco growers if they want to be baptized. The people learned that tobacco is harmful. They gave up smoking but they did not see how they could give up growing tobacco since it was their only source of income in that area. What must the evangelist do about it?

Married, Divorced, and Re-married

Mr. A who considered himself as a divorcee courted an SDA girl. His courtship was encouraged by the members of his church because they know he was an innocent party when he was divorced from his wife. Mr. A planned to get married and worked out an arrangement to that effect. The Government Marriage Registry legalized the divorce status of Mr. A.

At this stage the wife of Mr. A returned home unexpectedly and he welcomed her back. They now lived as husband and wife as during their pre-divorce period. Mr. A was happily married to his wife. He loved her very much. A son was born to their SDA Christian home. Because of a pressure of living, Mr. A's wife had to do her part of

supporting them. She went to a distant city to do odd jobs. She left her husband and her son during the week days but during the weekend she usually returned home. The situation, however was changed. She became unfaithful. When her husband knew about this he appealed to her to come back home but she refused. Mr. A was advised to file for a divorce in court. At first, he was reluctant but, finally, he petitioned the court to grant him a divorce and it was done. When Mr. A courted the girl and was about to marry her, his wife returned to him and he welcomed her back. Some members of the church where Mr. A was a member said that since Mr. A was legally divorced, he should legally re-marry his wife. What should the pastor of the church do about it?

When a Polygamist Became an SDA Convert

A parmalim (a follower of an animistic Batak religion) became interested in the SDA message. He was a chief and religious leader of the parmalim religion. He was contacted by an SDA pastor and had Bible studies with him. The parmalim expressed his acceptance of the SDA faith and readiness for baptism. His baptism, however, was postponed. The only obstacle in his way was that he had more than one wife. He was advised to get rid of his other wives and live with only one. This he did and he was baptized. The parmalim still loves his other wives. His wives still love him. He continued to support them as he was advised to do. He arranged for them to live not too far away from him so that he could easily send their support. To send them back to their parents was not the proper way. According to adat (customary law) his wives have become members of the community to which the parmalim belongs. It means trouble and enmity if he sends them back to their parents; not only with his parents-in-law but also with the communities to which his divorced wives formerly belonged. The parmalim was interested in his new faith but he was not too happy. His action against his innocent wives troubled his conscience and angered his parents-in-law, relatives, and the communities involved. How could he deny that they are ~~his~~ his wives? How could a good understanding be given to those who were angered as a result of his action? The SDA religion had a bad image to the people in the area because of the action of the parmalim to his wives. What can be done to restore the good image of the SDA church in that area?

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